

THE

# BAPTIST MAGAZINE.

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## THE REVIVAL OF ROMANISM.

Is Popery increasing in this country? Is there any danger of its regaining ascendancy among us? These are questions which, during the last few years, have been often answered in the affirmative, and often in the negative, without adequate attention either to the facts and principles which are most conducive to the spread of the Romish delusion, or to those which are best adapted to check it. Respondents who have taken an alarming view of our prospects, and those who have taken a tranquillizing one, have both confined their thoughts too much to the aggressive measures of professed Romanists, and the means of repelling them. Whether the extension of civil rights, to the professors of Popery, has a tendency to attach them to their religious system, or to win them to the equitable principles of Christian policy; whether the number of their chapels recently erected has been greater than might be accounted for by the general increase of population, and by immigration from Ireland; whether any of the Continental sovereigns have been secretly placing large sums of money at the disposal of Rome to promote its designs upon Britain; these, and similar inquiries, have had too much influence on the decision. As in the days of our Lord, the Jews who were discussing the probable approach of the kingdom of heaven, did not discern it, while eagerly listening to one who cried Lo here! and to another who cried Lo there! so the greater part of those who have been looking out for the triumphs of Romanism, have been misdirecting their attention. Popery has been growing up with unsuspected rapidity in the very quarters in which the most determined opposition has been made to the civil liberty of avowed Ro-

man Catholics. And now it begins to be apparent, that the source of real danger is not in the proselyting zeal of Rome, or Austria, or Ireland, but in the high church opposers of religious freedom. Unperceived, not only by those who slept, but by many who were looking out for foreign invaders, an invisible enemy has been awake and active in the midst of us, for lo! the poisonous weed is flourishing luxuriantly throughout the field.

It is time that all who value liberty of conscience, or evangelical truth, should know, that some of the most eminent men, both in talent and in station, belonging to the National Church, have embraced, and that the most influential publications conducted by the Episcopal clergy, are zealously advocating the essential principles of Popery. Our reference is not merely to such tendencies towards the Roman Catholic system, as might always be traced in the English hierarchy, to the leaven of Popish doctrine contained in the book of Common Prayer, or to ceremonial observances derived from Rome, whether habitual or recently adopted; we refer to a deliberate renunciation of the Reformers of the sixteenth century, and of the principles on which they acted, those principles which have always been supposed to distinguish the Protestant Churches of Europe from the ancient and corrupt Church of which the Bishop of Rome is the head. We believe that the number and rank of the clergymen are by no means insignificant whose views and feelings correspond with those expressed by one recently deceased, who writes, "Really I hate the Reformation and the Reformers more and more." They do not of course call themselves Papists, or

profess allegiance to the Bishop of Rome, but they say "the very name of Protestantism, cold, and negative, and sceptical as it is, ought to be abolished among us." The designation which they choose is, "the Anglo-Catholics;" the system they extol is, "Anglo-Catholicism;" the Church for which they plead is, the "Anglican Church;" the "Anglo-Catholic Church," the "Holy, Catholic, and Apostolic Church." The chosen epithets by which that Church which is connected with the State has been distinguished in the panegyrics of its warmest advocates, are now disclaimed as inadequate to the just expression of its dignity; and the course which has been pursued by its guides and patrons is condemned as tame and grovelling. "The Church," says the Quarterly Review, "is once more beginning to organize her powers, and rise up to the fulness of her stature." "The English people," says the British Critic, in a number which has issued from the press within the last few days, "have had all along the privilege of the Church's presence among them, but their governors have done their best to hide her characteristic badges. At no time, indeed, could they really rob her of what was part of herself, the stamp of features, and the royal stature which her Maker gave her; but they have kept her out of the light, that she might not be seen, or have put tawdry or homely attire upon her, that she might not attract attention. They have shut her up within walls, that, if so be, she might cease to be 'Catholic;' have made her eat and drink with sectaries, that she might forget her 'Apostolic' birth; and, as she could not appear 'Holy' while she suffered the latter indignity, neither could she seem 'One' while she suffered the former. Indignity indeed has seldom been added, they knew she was too dear to the nation to admit safely of such experiments upon her, so they gave her golden chains, and fed her, not with bread and water of affliction, but in kings' palaces, and at kings' tables. However, any how, they hid her divine tokens, and in their stead they gave her some of their own special devising. For 'One, Holy, Catholic, and Apostolic,' they have substituted 'National,' or 'by law established,' and with this spell they have thought, nay, even still think, to work for her those miracles which her divine gifts accomplished of yore. She is, it seems, in the judgment of the day,

not the 'Catholic Church,' but the mere 'Church of England,' or 'the national religion,' or 'the religion of the majority,' and hence it has sometimes happened, that even divines, who held the doctrine of the Apostolical succession, have deemed fit to hold it only in their closets, as true indeed, but not an influential or practical truth—a truth which little concerned the multitude, which had no charm in it, which the many could not understand, which was no topic for the pulpit; in short, not as a 'Note of the Church:' and in place of Catholic and Holy, they have substituted 'our venerable establishment,' 'part and parcel of the law of the land,' 'the National Church,' 'Protestantism,' 'the glorious memory,' 'Martin Luther,' and 'civil and religious liberty all over the world.' In short, it has taken tavern toasts for the Notes of the Church."

But names and epithets, ceremonies and details of doctrine, are all insignificant in comparison with the fundamental question with regard to the Rule of Faith. Is the rule which the Most High has given for our guidance, the Bible or the Church? That able advocate of Romanism, the late Dr. Milner, Vicar Apostolic, has justly remarked, that on the question respecting the right rule of faith every other depends; and he tells us what the rule of faith is, according to the Romish theory. Having spoken of *private inspiration* as the rule of some erratic classes, and of *the Bible* as the rule of the more regular sects of Protestants, he says, "The third rule is the word of God at large, whether written in the Bible or handed down from the Apostles in continued succession by the Catholic Church, and as it is understood and explained by this Church. To speak more accurately, besides their Rule of Faith, which is Scripture and tradition, Catholics acknowledge an unerring judge of controversy, or sure guide in all matters relating to salvation, namely, *The Church*." Now, with this compare the doctrine of the Rev. W. Palmer, M.A., of Worcester College, Oxford, in "a Treatise on the Church of Christ, designed chiefly for the use of students in theology," in two volumes, which is reviewed in the British Critic, just published; and of whom we are told in the critique, that "he has opened the windows which were blocked up, and let in light upon our prison-house, and showed us the fair and rich country which is our



portion by inheritance." He teaches that God "has blessed us with a message from him, the Gospel, to teach us how to please him and attain to heaven; he has given us *directions* what to do. So far all parties, Romanist, Sectarian, and Anglo-Catholic agree; but now," adds the reviewer, "comes the turning question, *where* those directions are, and *what*? The Ultra-Protestant says they are in the Bible, in such sort, that any individual taking it up for himself, in a proper spirit, may, by divine blessing, learn thence without external help 'what he must do to be saved.' On the other hand, Mr. Palmer (without of course infringing upon his reverence for the Bible, as God's gracious gift to us, as inspired, and as the record of the whole revealed faith,) maintains, that not the Bible, but the Church is, in matter of fact, our great divinely appointed guide into saving truth, under divine grace, whatever be the *abstract* power or sufficiency of the Bible. As the Ultra-Protestant would say to an inquirer, 'Read the Bible for yourself,' so we conceive Mr. Palmer would make him reply, 'How can I, except some man should guide me?' He would consider the Church to be practically 'the pillar and ground of the truth;' an informant given to all people, high and low, that they might not have to wander up and down, and grope in darkness, as they do in a state of nature. Then comes the question at once, *where* is the Church? we all know where the Bible is; it is a printed book, translated into English; we can buy it and use it; but where are we to find the Church, and what constitutes consulting and hearing it? Thus we are brought to the first subject which engages Mr. Palmer's attention, viz., the Notes of the Church, the criteria by which she is discriminated and known to be God's appointed messenger or prophet."

After some illustrative remarks, the reviewer adds, "Such are Mr. Palmer's initial principles, that the Gospel is to be learned by the individual from the Church; and that the Church is to be known by certain Notes or tokens; and that these Notes are of an obvious and popular character. We come next to the question, what these Notes are? and, taking the Creed for his guide, he has no difficulty in answering. Thence he learns that the Church must be *One*, must be *Holy*, must be *Catholic*, and must be *Apostolic*. These characters he

sets down as her Notes. That existing body, in any country, which bears these marks, he would determine to be that Church, once for all, set up from the beginning, from which Christ has willed that individuals should learn the words of eternal life." With these views the reviewer expresses his concurrence.

In another article of the same number, we find an earnest protest against any such evidences of religion as those which are furnished in the most popular works on the subject, "against any evidences whatever which are to draw off men's minds from the true basis of their belief." And what is the true basis? Testimony and Authority! Against the danger of universal scepticism "there is but one security—*Testimony* and *Authority*, and if the Church will consent once more to take its stand here, nothing can shake it." And the degree of enlightenment possessed by the best churchmen, and most suitable for the community, is thus described:—"The very best of the present race of Christians, even those most attached by habit to the Church, if asked why they believe in its doctrines, will answer, because they are true. And so far there can be no dispute, for no one can believe what he holds to be false. The reason is but another form of the conclusion. It is good for nothing. But ask them why they believe it to be true? and of those who are able and willing to give a reason, not one in a hundred would assign the right. The poor ignorant uninstructed peasant will probably come nearest to the answer of the Gospel. He will say, 'because I have been told so by those who are wiser and better than myself. My parents told me so, and the clergyman of the parish told me so; and I hear the same whenever I go to Church; and I put confidence in these persons, because it is natural that I should trust my superiors. I have never had reason to suspect that they would deceive me. I hear of persons who contradict and abuse them, but they are not such persons as I would wish to follow in any other matter of life, and therefore not in religion. I was born and baptized in the Church, and the Bible tells me to stay in the Church, and obey its teachers; and till I have equal authority for believing that it is not the Church of Christ, as it is the Church of England, I intend to adhere to it.' Now," adds the reviewer, "such reasoning as this will appear to this



rational age very paltry and unsatisfactory; and yet the logic is as sound as the spirit is humble. And there is nothing to compare with it either intellectually, or morally, or religiously, in all the elaborate defences and evidences which would be produced from Paley and Grotius, and Sumner, and Chalmers, and still less from the Bridgewater Treatises."

This is Romanism. Dr. Pusey, indeed, tells us, that "the cry of Popery is but a feint devised by the arch-enemy of the Church, whereby to hurry men down the steep descent of Ultra-Protestantism to its uniform end, the denial of the Lord who bought them." But when the keys are surrendered, the whole citadel is given up, though the conquerors may not yet have entered every room. These quotations express the fundamental principle of Popery, and all the rest will follow naturally and with ease. Apostolical succession—Episcopal jurisdiction—Baptismal regeneration—and Liturgical uniformity, are but the branches growing from this stem; the denial of the cup to the laity—the necessity of the priest's intention to the validity of sacraments—the universality of confession—the anathemas of the living—the purgatorial state of the dead—the invocation of saints—and the worship of images, are but as twigs growing from the branches. It is of little consequence whether they are visible or not; if they are not now, they soon will be; the trunk is sound, and the branches are flourishing, and when favourable weather comes, they will sprout out readily enough: there is the tree. Yet these matters of detail are represented in the Oxford "Tracts for the Times," as those "practical grievances to which Christians are subjected in the Roman communion, and which should be put into the foreground of the controversy." As to purgatory, indeed, the statements of moderate Romanists concerning it are passable; "*e. g.*, the Creed of Pope Pius, which is framed upon the Tridentine decrees, and is the Roman Creed of Communion, only says, 'I firmly hold there is a purgatory, and that souls therein detained are aided by the prayers of the faithful;' nothing being said of its being a place of punishment, nothing, or all but nothing, which does not admit of being explained of merely an intermediate state. Now," says the writer of tract 71, (*Ad Clerum*) "supposing we found ourselves in the Roman Communion, of course

it would be a great relief to find that we were not bound to believe more than this vague statement, nor should we (I conceive) on account of the received interpretation about purgatory superadded to it, be obliged to leave our Church. But it is another matter entirely, whether we, who are external to that Church, are not bound to consider it as one whole system, written and unwritten, defined indeed and adjusted by general statements, but not limited to them, or coincident with them."

And as to the Pope, if he would give way a little—if he would make some improvements in his administration—submission to him would not be very objectionable. Hence we read, in the same publication, "either the Bishop of Rome has really a claim upon our deference, or he has not; so it will be urged; and our safe argument at the present day will lie in waiving the question altogether, and saying that, even if he has, according to the primitive rule, ever so much authority, (and that he has some, *e. g.*, a precedence over other bishops, need not be denied,) that it is in matter of fact altogether suspended, and under abeyance, while he upholds a corrupt system, against which it is our duty to protest. *At present* all will see he ought to have no 'jurisdiction, power, superiority, pre-eminence, or authority within this realm.'"

As to what has been said by reformers during the last three centuries about Antichrist, it appears that it was all a mistake; Antichrist has not yet come. The last number of the "Tracts for the Times," treats of this in fifty-four pages, teaching that when Antichrist comes, it will be in a plebeian garb and without any tiara. "Surely," it is said, "there is at this day a confederacy of evil, marshalling its hosts from all parts of the world, organising itself, taking its measures, enclosing the church of Christ as in a net, and preparing the way for a general apostacy from it. Whether this very apostacy is to give birth to Antichrist, or whether he is still to be delayed, we cannot know; but at any rate this apostacy, and all its tokens, and instruments, are of the evil one and savour of death." "It is very observable," says the writer, "that one of the two early fathers whom I have already cited, expressly says, that the ten states (the 'toes of' Dan. ii.) which will at length appear, shall be democracies. I say this is observable, considering the *present*



state of the world, the tendency of things in this day towards democracy, and the instance which has been presented to us of democracy within the last fifty years, in those occurrences in France to which I have already alluded." Rome has, indeed, incurred divine vengeance, but it is for deeds performed in the days of its Paganism. At the time when the apostle John wrote, Rome might well be called "Babylon the Great," "to signify her power, wealth, profaneness, pride, sensuality, and persecuting spirit, after the pattern of that former enemy of the church."—"That vengeance has never fallen; it is still suspended; nor can reason be given, *why* Rome has not fallen under the rule of God's general dealings with his rebellious creatures, and suffered (according to the prophecy), the fulness of God's wrath begun in her, except that a Christian church is still in that city, sanctifying it, interceding for it, saving it. That part of the Christian church, (alas!) has in process of time become infected with the sins of Rome itself and learned to be ambitious and cruel after the fashion of those who possessed the place aforesaid. Yet if it were what some would make it, if it were as reprobate as heathen Rome itself, what stays the judgment long ago begun? Why does not the avenging arm, which made its first stroke ages since, deal its second and its third, till the city has fallen? Why is not Rome as Sodom and Gomorrah, if there be no righteous men in it? This, then, is the first remark I would make as to the fulfilment of the prophecy which is yet to come; perchance through God's mercy, it may be procrastinated even to the end, and never be fulfilled. Of this we can know nothing, one way or the other."

The gentlemen who promulgate these sentiments allege, that they have always been maintained in a greater or less degree by writers belonging to the established church, and that they are the only principles upon which that church can be defended. This, we should be among the last to dispute. But the prevalence which they have recently obtained—the extent to which they are now pushed—and the prominence which is assigned to them, warrant us to sound the trumpet and proclaim the revival of Romanism. These opinions, and others intimately connected with them, are now propagated in every direction with unprecedented zeal. A bold attempt has

lately been made to obtrude them on the queen. It having come to the turn of one of them, Dr. Hook, the vicar of Leeds, as one of the chaplains to her majesty, to deliver a sermon in the Chapel Royal, he selected for his text, the words, "*hear the Church.*" The reader will remember that these three words occur in that passage in which our Lord directs one who has failed to bring an offending brother to reason by other means to tell the transaction to the church, adding "if he neglect to *hear the church*, let him be unto thee as a heathen man and a publican." Dislocating the words from their connexion, and perverting them from their purpose, Dr. Hook made them the pretext for a discourse in which he magnified in the presence of his august hearers, the dignity, independence, and authority of the church. He assured the queen, that "so entirely independent is the church (as the church) of the state, that were all connexion between church and state at this very moment to cease (though we may be sure the monarchy would be destroyed) the church, as the church, would continue precisely as she now is;"—that in the United States, though monarchy has ceased to exist, yet the church remains under the superintendence of no fewer than sixteen bishops, "like an oasis in the desert blessed by the dew of heaven, and shedding heavenly blessings around her, in a land where, because no religion is established, if it were not for her, nothing but the extremes of infidelity or fanaticism would prevail;"—that "the present church of England is the old catholic church of England, reformed, in the reigns of Henry, Edward, and Elizabeth, of certain superstitious errors; the same church which came down from our British and Saxon ancestors, and, as such, it possesses its original endowments, which were never, as ignorant persons foolishly suppose, taken from one church and given to another;"—that "the church remained the same after it was reformed as it was before, just as a man remains the same man after he has washed his face as he was before—just as Naaman the leper, remained the same Naaman after he was cured of his leprosy, as he was before;"—and that "pure in its doctrine, apostolic in its discipline, and edifying in its ceremonies, this catholic and apostolic church diffused its blessings and preserved its purity for many hundred years. In the



middle ages it existed, still working good and administering grace according to the exigence of the times." Nor is his doctrine respecting the way of salvation materially different from that which was taught in the middle ages by the ancient church with which he acknowledges connexion. The primary object, he tells his hearers, for which the church was instituted by Christ, and for which the apostolical succession of its ministers was established, and for which it has been preserved, "was and is to convey supernaturally the saving merits of the atoning blood of the Lamb of God, and the sanctifying graces of his Holy Spirit to the believer's soul." The church, he adds, "is instituted to convey to you pardon upon your repentance and grace in time of need; it is instituted to instruct you in your ignorance—to comfort you in your sorrows—to elevate you in your devotions—to bring you into communion with your Saviour, your sanctifier, your God—to prepare you for the hour of death, yea, for the day of judgment: and this she chiefly does through the sacraments of the gospel, and the other divinely appointed ordinances of religion, if of them you will but avail yourselves. But this is not all; while the church thus ministers grace to individuals, it is part of her business to preserve, hand down, and proclaim the truth, the whole truth as it is in Jesus. And our duty therefore it is—especially, if we happen by God's providence to be called to situations of influence, rank, or authority; by all the means in our power to increase her efficiency in this respect, to place her on the watch-tower that her voice may be heard through the length and the breadth of the land; our duty it is, to take care that her

faith be preserved intact and pure;—our duty it is to vindicate her from the glosses of ignorance, and the misrepresentations of prejudice and malice;—our duty it is, clearly to define, and zealously to maintain those peculiar doctrines, and that peculiar discipline, which have always marked, and do still continue to mark, the distinction between the church of Christ, administered under the superintendence of chief pastors or bishops who have regularly succeeded to the apostles, from those sects of Christianity which exist under self-appointed teachers."

And we, also, have duties to perform. Private Christians will perceive, that the facts elucidated in this paper should teach them to take heed what they hear, and what their children hear, and should influence their hearts, their prayers, their exertions, and their fellowship. The pastors of scriptural communities will perceive, that these facts have also an important bearing on their public ministrations. Let them diligently illustrate and enforce the principle that the Bible and the Bible only is the religion of Protestants. Let them teach their hearers the value of that liberty with which Christ has made his disciples free, and caution them against renewed subjugation to a yoke of bondage. And let them preach the righteousness of God through faith in the Redeemer's blood, that righteousness which is to all and upon all them that believe, without difference, whether they received the message from those who have boasted of honour and power transmitted to them by popish predecessors, or from those who are contemned as unauthorised, unconsecrated, self-appointed teachers.

BERGENSIS.

## MEMOIR OF THE REV. JOHN RIX BLAKELY.

(Continued from page 420.)

On taking up his residence in the country, he resolved to find out some body of dissenters, with whom he could comfortably and profitably associate. Being a stranger in the neighbourhood of his new residence, he visited the city of Norwich, which was about fifteen miles distant, as the most likely place to meet with the information he wanted.

He had learnt something from his friend, the minister, in whose company he had crossed the Irish channel on his way home, of the independents, and on arriving in Norwich, he inquired, on the sabbath morning, for an independent chapel: he was directed to that ancient house of prayer, the old meeting-house. Here he heard the late venerable Joseph



Kinghorn, who was, at that time, occupying the pulpit of the old meeting, part of the sabbath, whilst his own chapel was being rebuilt. Pleased with the discourse he heard, he next morning called upon Mr. Kinghorn, and in the course of conversation intimated his desire to unite in church fellowship with the independents. To his great surprise, the venerable man whom he had heard preach with so much delight on the previous sabbath, and whom he took to be the stated minister of the place, informed him that he was himself a baptist minister. Mr. Kinghorn, however, kindly gave him all the information he needed respecting the dissenters in the county, and particularly in the neighbourhood of his own residence. He returned therefore to Knapton, determined to attend the ministry of the gospel at the independent chapel, at North Walsham, as the nearest to his home. He soon introduced himself to the minister, the Rev. J. Browne, who kindly received him, and between whom and himself the warmest attachment existed, from this period to the day of his death.

Soon after he joined the church at North Walsham, Mr. B.'s mind became unsettled on the subject of baptism. From his own brief record of the workings of his mind, we learn, that the careful study of the New Testament, for which his frequent attacks of indisposition gave him so much leisure, first excited his doubts whether infant sprinkling be so agreeable to the command of Christ, and to the recorded practice of his inspired apostles, as believers' immersion. Anxious to know the will of his master, and to do it, he mentioned his difficulties to some of his Christian friends and also to his pastor, in whose judgment he had the greatest confidence. His pastor freely conversed with him on the subject, and recommended such books for his perusal as he thought would afford him satisfaction. Still his difficulties remained, and occasioned him considerable distress of mind.

About this time, a young man, a member of the church at North Walsham, died, to whom he was greatly attached, and whom he had often visited during his illness. The parents of this young man were members of the Baptist church at Worstead, and their son was buried in the ground adjoining the

chapel there. Mr. Blakely attended his funeral. He introduced himself on this occasion to the Rev. Richard Clarke, who had recently become the pastor of the church, and who conducted the religious service at the interment of his friend. He was greatly pleased with the interview, and circumstances occurring about this time, which led to his becoming acquainted with the family of one of the deacons of the church at Worstead, he was induced occasionally to attend there on the sabbath. He was so struck, as he often said afterwards, with the simplicity and piety of the people, that from his first associating with them in public worship, he found his heart knit to them.

An opportunity soon occurred of mentioning his difficulties respecting baptism to Mr. Clarke, who judiciously recommended him to study the New Testament, with prayer for divine teaching, that he might know the will of God. This was the course which he had been for some time pursuing; and which ultimately gave him satisfaction. To his honour it must be recorded, that he gave the most convincing evidence of the sincerity of his desire to understand the word of God aright, by the persevering diligence with which he used every means to secure that object. He observed, in conversing with his pastor and his christian friends, that they frequently referred, in support of infant sprinkling, to the meaning of the Greek words *bapto* and *baptizo*, which are transferred, untranslated, into our English version. And as he was unable to meet them on this ground, he resolved to learn Greek, that he might judge for himself of the meaning of the words which the inspired writers employ, when they speak of the ordinance of baptism. He accordingly took lodgings in Norwich, that he might place himself under the tuition of some competent person. Mr. Kinghorn being the only minister in the city with whom he had any acquaintance, he naturally sought his advice respecting the object of his residence for a time in Norwich. That excellent man, with his usual urbanity and courtesy, listened to his statement of his doubts and difficulties, and directed him to a person who could afford him the assistance in study which he needed. His natural love for literary pursuits made the acquisition of a language comparatively



easy to him ; and after acquiring a sufficient knowledge of the Greek to be able to pursue his studies alone, he commenced, under Mr. Kinghorn's tuition, the study of Hebrew, in which also he made very respectable proficiency. He was at this time laying up knowledge, which he afterwards found to be of incalculable service to him, when he entered on the pastoral office ; though the ministry had not probably at this time entered his mind, and certainly, to qualify himself for this great work, was not his object in studying the languages in which the Scriptures were originally written. This is another instance, in which the great head of the church was leading him by a way that he knew not, and gradually fitting him for the station he was destined to occupy. After having resided in Norwich about a year and a half, during which time he became fully satisfied that believers' baptism by immersion is the law of Christ's house, he offered himself as a candidate for baptism to the church under the pastoral care of Mr. Kinghorn, by whom he was baptized, in April 1814, and received into the church.

In October, 1818, he entered into the important relation of marriage with Miss Naomi Barcham, a daughter of Mr. John Barcham, a respectable farmer, and a valued deacon of the church at Worstead. He now went to reside at Worstead, and having both the leisure and the disposition to do good, he made himself active in promoting the welfare of the church, and in seeking the salvation of his neighbours. He began also to visit some of the adjacent villages on a Lord's day evening ; and having prayed with the people who assembled together, he read to them a sermon on some appropriate and impressive subject. He continued the practice of reading sermons to the villagers for a considerable time, till he began to feel himself fettered in confining himself to the mere mechanical labour of reading other men's thoughts. His soul was enlarged with a compassionate concern for the eternal welfare of the people ; and at length, out of the fulness of his heart, he began to deliver to them extemporaneously, the fruit of his own meditations upon the love of God in sending his Son to be "the Saviour of the world." His pastor and his fellow-members soon discovered that he had talent, as well as a desire, for usefulness,

could he but be prevailed upon to overcome his timidity. This he gradually accomplished ; and having complied with the request of his brethren to exercise his gifts in their hearing, at a church meeting, September 8, 1832, they unanimously recommended him to devote himself to the work of the ministry, as opportunity might be afforded him. From this time his labours in preaching the gospel were more abundant. He not only spoke in the surrounding villages, but also assisted the neighbouring pastors, whenever his services were needed. These occasional services were increasingly acceptable ; and his pastor being of a debilitated constitution, and often rendered incapable by indisposition of occupying his pulpit, Mr. Blakely was frequently called upon to supply his lack of service. This he did with so much satisfaction to the church, that when their pastor in July, 1832, resigned his office, through increasing years and infirmities, he received from them a most affectionate and unanimous invitation to fill the pulpit for a year, as a probationer for the pastoral office. To this invitation he acceded, and having passed through the year with increasing satisfaction to his friends, and with some pleasing tokens of the divine approbation resting upon his labours, he was chosen to be their pastor, by the entirely unanimous voice of his brethren and sisters, with whom he had been connected in church fellowship about seventeen years. It was a fine testimony to the high esteem in which he was held, on account of the sterling excellence of his character, and the great acceptableness of his ministry, that in a congregation of about five hundred persons, it was not known that there was a single dissentient voice, when he was invited to take "the oversight of them in the Lord." It is not always that a minister has such honour among those with whom he has been long associated.

Mr. Blakely had been pastor of the church a little more than a year, when his predecessor was removed to his eternal rest. He was deeply affected by the loss of this excellent friend and brother, and was occasionally greatly depressed ; yet he continued to discharge the duties of his office for nearly three years longer, with unwearied assiduity and affectionate fidelity : in the increase of the church and congregation,



and in the harmony and peace which prevailed among the people, he could not but recognize the divine blessing upon his labours. Still he preached with much greater satisfaction to his friends than to himself. He delighted in his work, and felt greatly honoured in being employed to preach "the unsearchable riches of Christ;" yet such were the humbling views he had of himself, and so overwhelming were his impressions of the awful responsibility attached to the ministerial office, that he generally preached with trembling apprehensions of his own unfitness for the work. These impressions, together with frequent bodily indisposition, occasionally threw a gloom over his mind, and led him to think of resigning his office into abler hands. Encouraged, however, by his friends, and especially by his affectionate wife, he persevered in his labours, till about midsummer, 1837, when a painful affliction silenced his voice in the pulpit, but gave him an opportunity of showing to the people of his charge, that the great truths which he had preached to them, were the comfort and stay of his own soul, during several weeks of wearisome debility, and of acute suffering. For the last few months of his ministry, amidst occasional seasons of depression and discouragement, he appeared to be peculiarly happy, whilst engaged in the services of the sabbath. The last sabbath but one that he preached, which was the first in July, 1837, he baptized four persons in the morning, and administered the Lord's supper in the afternoon; and after the evening's service he said to his wife, "this has been the sweetest sabbath I ever spent. I did not know how to close my sermons. I felt as though I could have preached myself away to everlasting bliss. Compared with this blessed day, I feel as though I had never preached before. A few such days as this would be so overpowering, that my feeble frame could not bear it. There is a *present* as well as a *future* reward for all that serve the Lord. But here we no sooner taste the sweetness, than the season is over; in heaven it will be *everlasting*." He also passed through the services of the last sabbath with more than usual delight, so that he *finished* his ministry with joy, though he had often previously prosecuted it with a heavy heart. But the designs of God

towards his servant were maturing. His heavenly Father was now preparing him to pass through deep waters of affliction, on his way to that "land where sorrow is unknown."

In June, 1837, Mr. B.'s second son was attacked with a putrid sore throat, which terminated in his death, in the short space of three weeks. Most of the members of his family experienced a slight attack of the disease which had brought death into the house, but none of them were seriously ill. Mr. Blakely was as well as he had been for a considerable time, till about six weeks after his son's decease, when symptoms appeared of his having caught the infection: he suffered great pain for about three weeks, which he bore with the utmost calmness and resignation. The means used for his recovery were so far successful that he was sufficiently restored to take once or twice a very short walk, and to encourage his family and friends to hope for his complete recovery. These hopes, were, however, disappointed. The disease in his throat was removed, but it superinduced such a complete prostration of bodily strength that his constitution gradually sank under it. He was again confined to his bed, and by slow degrees his weakness increased daily: till at length, about seven weeks before his death, he entirely lost the use of his limbs, and laid incapable of any other motion than a gentle inclination of his head from one side to the other. He felt, he said, like a person confined in a vice, without the smallest ability to move himself, so completely were the muscles of his body unstrung. In addition to that extreme exhaustion of all his bodily powers, which he suffered, his chest and stomach became so diseased and enfeebled, and his digestive organs seemed so completely paralyzed, that the smallest portion of solid food would occasion him almost intolerable anguish. For the last five weeks of his life nothing more than a spoonful or two of wine or spirits, greatly diluted with water, passed within his lips in the course of the day. In proportion as the muscles of his body lost their power, his nerves became intensely sensitive, so that, as he sometimes said, he was a mass of suffering from head to foot. The most trifling touch would give him pain, and when moved in his bed in the most tender and



careful manner, he would shriek out with the agony it occasioned him. For the last few days of his life, so sensitive was he to pain, that he could not bear the noise of the least motion in his room. Yet in this state of extreme suffering, no murmur or impatient expression escaped his lips. Though he had frequently been depressed when in health, no desponding fears, or depressing doubts, now embittered the cup of his spiritual enjoyment.

During the last few days of his life he could say but little: when he did utter a word it was expressive of his ardent desire to be "absent from the body, and present with the Lord." "My soul," he said, "is heaven-born, and I cannot be satisfied till I arrive there; I have done with the world." And when he saw his beloved wife overcome by the sight of his sufferings, and by the thought of losing him, he said, "Do not be so cruel as to wish to detain me here; recollect there is the same Almighty Saviour to help you through, as I have found; he is 'the same yesterday, to-day, and for

ever;' he has promised to be a husband to the widow, and a father to the fatherless." When drawing near his end, he said, "I cannot tell you how happy I feel; blessed be the Lord, that though I cannot now converse, yet I can lie and meditate as clearly as ever I did in my life; his love is precious to my soul." His exhaustion continued to increase, till he became so low as to be unable to speak sufficiently loud to be heard, even by putting the ear close to his lips. The last words he was heard to utter, with his eyes earnestly directed upwards, were those of David, afterwards quoted by David's Lord, when he was upon the cross, "Into thy hands, O Lord, I commend my spirit:" and those of the apostle, "Come, Lord Jesus, come quickly." At length

"The weary, worn-out wheels of life stood still;" and early on Lord's-day morning, Nov. 19, 1837, in the 49th year of his age, his happy spirit took its flight, to commence an eternal sabbath, in the presence of his Redeemer, and in the company of his ransomed people.

## THOUGHTS ON ROMANS, I. 9.

BY THE REV. W. YARNOLD.

"BELOVED OF GOD, I MAKE MENTION OF YOU ALWAYS IN MY PRAYERS."

How pleasant to know that we are not forgotten of absent friends! How encouraging to believe that their prayers for us will be heard of God! Then how deserving of our regard is the apostolic example set us in the text! He remembered and prayed for his Christian friends.

All believers in the divine revelation acknowledge prayer to be a great Christian duty and privilege; yet there may be those who are daily in the habit of interceding with God on behalf of their own souls, that are not sufficiently alive to the importance of this duty on behalf of others. In the multitude and urgency of their own necessities, they may too much forget the necessities of fellow saints and fellow sinners.

I would not for a moment insinuate that it is more the duty of Christians to pray for each other, than it is their duty to pray for the unconverted around them;—nor would I encourage the idea, that

prayer in one case is more likely to be efficacious than in the other;—yet my object now, is principally to remind Christians of the claim they have of remembrance in each other's prayers, and by the consideration of some of the advantages connected with the performance of this duty to urge on them an increased attention to it.

So much did the prophet Samuel feel the claim of this duty on his heart, that on one occasion he said to the people, "God forbid that I should sin against the Lord in ceasing to pray for you."—And every reader of the "New Testament" will perceive that it is the will of God, "that supplications be made for *all* men, and, especially for *all* saints."—He will, also, find the apostles requesting remembrance in the prayers of their brethren, and, frequently alluding with gratitude to the efficacy of them in such language as affords the most ample encouragement to the belief that in some way or



other the prayers of Christians on behalf of each other, shall be productive of good.

Certainly no intercessions but those of the Son of God have meritorious efficacy before the divine throne, yet the blessed God has been pleased to connect the prayer of his people with the fulfilment of his gracious purpose, as his instituted method of blessing them;—and as this is perfectly apart from any idea of power or merit in the suppliant or recipient, there is no ground to believe that the prayers of one Christian are more acceptable to him than the prayers of another, or that those he presents for himself are more acceptable than those he offers up for others. Only let it be the inwrought prayer of the righteous man, and God has said, “it availeth much.” Thus encouraged, who can look around on the necessities of the Christian church, or call to mind the circumstances of those with whom he is by profession united in the faith of the gospel, and think, what in the benevolence of his heart he would have them be—how happy in their Christian course—how useful in the cause of Christ—how lovely in their Christian deportment—and be indifferent to this service? He who can, has much reason to doubt if his benevolence is Christian, and if his own heart is suitably affected with the value and excellency of spiritual blessings:—or else he must forget that it is in answer to prayer that God has, according to his promise, ever been blessing his church with increase and happiness.

But the advantage of intercessory prayer farther appears in the indirect, but natural influence of the practice on the Christian's own mind. While he is in this way blessing others, he is himself blessed of God. Those dispositions of mind are elicited and cherished which are distinctive of the Christian character, very happy in experience, and adapted to bind Christians together in the closest bonds of faith and love.

Although the remembrance that we have a great high-priest, Jesus the Son of God, passed into the heavens, making continual intercession for us, is the principal consolation of the Christian, when he comes with his sorrows and solicitudes to the throne of grace; yet the recollection that he has beloved friends thinking of him before God, and praying for him, is also comforting to his heart, and ex-

citing to his most benevolent feelings. He becomes anxious for their welfare, seeks it in the same way in which he hopes his own will be promoted, and indulges the pleasing confidence, that God is carrying it on, although the positive knowledge of the instances in which he does so in answer to his prayers is not at present revealed to him. Thus does intercessory prayer introduce Christians to that mental fellowship with each other, that tends to preserve and cherish the feelings of mutual obligation and mutual love. It then should be very frequently indulged in, and it might be, since no circumstances of distance or difficulty need interfere with our persevering in this interesting service, for whether in health or sickness, in sorrow or in joy, on land or on the sea, in this country or in any other, our thoughts can visit those we love, and we can make mention of them in our intercessions before God. And it is no inconsiderable encouragement to perseverance in this benevolent employ, to believe it probable that the results of it will afford very exalted pleasure in that state of social blessedness for which saints are now preparing. They may then know the happy beings on whose behalf they have been on earth successful in intercessions before God, and the various ways in which God did answer their prayers; and if so, what a source of continual pleasure may that be in their celestial intercourse! and what a foundation will it lay for their perpetually increasing delight in each other, and adoration of the blessed God! Heaven is the region of love, and it cannot be doubted but it is the design of God that the immortal spirits of believers shall make everlasting progress in this divine feeling, and the discoveries just alluded to, may be among the many which, being laid open in the heavenly world, shall tend to carry forward this design. Favours from an unknown hand may impress the heart with obligation, but the warmest emotions of love wait to break forth at the moment when the eye shall see him from whom the kindness came. And, oh! how ardently does the grateful heart long for opportunity thus to express its obligations to the unseen author of its comforts! With what amazing delight then may we imagine a perfect spirit embracing the Saviour soon as he enters the heavenly world, and sees him face to face; and then looking with delight on those whom divine love moved to



seek his welfare when exposed to the sorrows and dangers of this evil world, and made successful in this work of love! Parents embracing children, and children parents—ministers their people, and people their ministers; and saying as they meet, ‘Here is the parent that so affectionately and successfully prayed for me!—the child that so often carried my sorrows to the throne of grace and obtained comforts for me!—the minister that entreated me to fly to Christ for salvation, and whose entreaty I obeyed!—the Christian friend whose holy example lured me from the path of evil, and led me onward in the way to heaven!’ And then imagine all these happy intelligences bowing before the throne in supreme adoration of him from whom all their

joys arise. For in that world, when they learn how they have been instrumental in advancing each other’s welfare, they will also know assuredly, and confess to the praise of him that sitteth on the throne, that all their sufficiency was of him, and all their salvation of him.—“Not unto us, O Lord, not unto us, but to thy name, be all the glory!” will be the anthem of eternity, in the singing of which the redeemed will find all their bliss.

Then, brethren, beloved of the Lord, let us “daily make mention of each other in our prayers;” and may the Lord bring us at length to that happier world where his adored praise shall be our everlasting employ!

### ANECDOTE OF THE DUKE OF KENT.

DURING the last illness of her Majesty’s honourable and lamented father, his Royal Highness the Duke of Kent, when he felt he was approaching the termination of his earthly career, he desired the infant Princess to be placed before him, while he sat up in bed. In this posture he offered a most affecting prayer over her, the last part of which was to this effect, if not in this very language, that “if ever this child should become Queen of England, she might rule in the fear of God.” Having uttered these words, he said, “take away the child;” and this

was, I think, the last time he ever beheld her.

This anecdote I had from his Royal Highness’s chaplain, the late Rev. Legh Richmond, and it was communicated to him by the medical attendant, who (if I mistake not) was present on the occasion. Who is not prepared to join in the prayer, that this last petition of a dying parent may be found eminently answered in the character and history of our beloved Sovereign.—*The Church in the Army and Navy.* By W. Innes.

### THE POTENCY OF PRAYER.

1. Lo, from the dungeon and the cell  
The voice of Prayer can rise,  
Victorious over earth and hell,  
Ascending to the skies.
2. Not all without, nor all within,  
Though leagued in dread array—  
Nor Satan, nor the man of sin  
Its influence can stay.
3. It passes by material things,  
The orbs of day and night,  
And soaring on celestial wings  
Pursues its upward flight.
4. See, see it climbs the topless Throne—  
High raised in courts above,  
And brings immortal blessings down  
From God—the God of Love.
5. Then let the voice of Praise and Prayer  
Our hearts and lips employ,  
Till Faith, and Hope, and Love shall share  
A tide of sacred joy.

E. DERMER.

## REVIEWS.

*An Analytical and Comparative View of all Religions now extant among Mankind, with their internal diversities of Creed and Profession, by JOSIAH CONDER. London: 1838. 8vo.; pp. 698. Price 14s.*

In an introductory chapter, the author, after a few sentences guarding his readers against the common fault of considering the several sects of Christians as the disciples of so many different religions, briefly defines the term as involving a system of faith and worship, and pre-supposing a revelation either real or pretended. According to this view, all the religions in the world may be reduced to a short catalogue; and they are enumerated as under:—

1. The religion of the Bible.
2. The religion of the Koran.
3. The religion of the Zendavesta.
4. The religion of the Brahminical Scriptures; the Vedas and Pooranas.
5. The religion of the sacred books of Boodhism.

To which may be added, as a sixth class, those illiterate systems of superstition which, while professedly resting upon supernatural communications and traditions, have no sacred books.

The subject of the volume thus laid out, its subsequent chapters are occupied, II.—X., with the various divisions and subdivisions of the Christian Church; XI., with the Monotheistic religions; and XII., with Polytheism and Pantheism.

The different forms of Christianity are considered to be as numerous as there are churches holding separate authorized public confessions of their faith and practice; adopting this principle of classification, they are arranged in the following order,—

1. The Latin or Roman Catholic Church; the accredited faith of which is embodied in the symbol of Pope Pius IV., and the catechism of the Council of Trent.
2. The Eastern or Orthodox Greek Church; the creed of which is defined in the symbol entitled "The Orthodox Confession of the Catholic and Apostolic Greek Church." (1642)
3. The Anti-Byzantine Eastern Churches of Armenia, Syria, Egypt, and Chaldaea.

4. The Protestant Lutheran Churches holding the Confession of Augsburg, (1530.)

5. The Protestant Churches holding the Gallic, Helvetic, and Belgic Confessions.

6. The Protestant Episcopal Churches holding the 39 Articles of the Anglican Church.

7. The Protestant Churches adhering to the Westminster and Savoy Confessions.

In addition to these, there are the followers of Barclay and Penn, and the followers of Socinus; the Quakers, and modern Unitarians.

The second chapter compares the Eastern and Western Churches, exhibiting the points in which they agree, and in which they differ; the author showing, as he proceeds, the particulars in which the Protestant Churches are at variance with both. This chapter is concluded by some pertinent observations on the authority which compels submission in distinction from the evidence which produces faith. Historical records and ecclesiastical documents may establish facts—political authorities may institute laws; but religious truth admits of no other law or proof than the divine authority, and the inspired testimony. The Scriptures, therefore, apart from all creeds and councils and Church power, "are to a true believer the only rule and law of faith."

In the third chapter, the subdivisions of the Eastern Church are considered; and the fourth is devoted to that great branch of it, the Russian Greek Church. The ceremonial of the Greek Church is exceedingly burdensome, and its rites trivial and numerous. It is as idolatrous as the Romish, while it is more imbecile in its superstitions, and more barbarously ignorant. It is however more tolerant, and its clergy and members are more disposed to listen to argument from Protestants. They do not resist, but, on the contrary, encourage the circulation of the Scriptures; and they acknowledge no living depositary of tradition, nor any binding authority in matters of faith, subsequent to the first seven Councils. Many absurd observances are connected in the Greek Church with the ordinance



of baptism, but it is administered universally by immersion, except in Little Russia, where they practise affusion; but this Dr. Pinkerton supposes has been derived from the Roman Catholics.

The fifth chapter gives an able and candid exposition of the tenets of Romanism, taking as the basis the decrees of the Council of Trent, and the Creed of Pius IV. An account is also given at some length of various other fundamental differences between the Church of Rome and the Reformed Churches. These are comprehended under the heads of—1. The Canon of the sacred Scriptures. 2. The Language of the Liturgy. 3. Prayers for the Dead. 4. Auricular Confession. 5. The Celibacy of the Clergy; and, 6. The Province and Prerogative of the Civil Magistrate. Notwithstanding the infallibility claimed by the Romanist for his Church, and the authority of enforcing a uniformity of belief, great diversities of sentiment have always obtained among its doctors and members. This internal diversity of religious opinion is stated in several instances with considerable accuracy and extent of illustration; and the review closes by showing that this corrupt community can substantiate its claim to neither of the four marks of the True Church insisted upon by its own writers, Unity, Holiness, Catholicity, and Apostolicity.

Chapter VI. brings before the reader the Continental Protestants in their two great divisions of the Lutheran and Reformed (or Calvinian) Churches. Lutherism is the established or prevailing form of the Protestant faith in Saxony, Prussia, Wirtemberg, Hanover, and great part of northern Germany, in Denmark, Sweden, and Norway. The doctrine and discipline of the Reformed communion, as modelled by Calvin, have been received by the Protestant Churches of Switzerland, Holland, France, and Scotland. The principal grounds of difference between these communities relate not so much to doctrinal truth as to the form of ecclesiastical government. And in the infancy of the Reformation, the only point that prevented a union between them, was in relation to the Eucharist, the Saxon Reformer holding with the personal presence of Christ in the ordinance, and Calvin strenuously and justly maintaining, that the bread and wine are to be viewed in no other light than as

symbols.\* In the recognition of the Holy Scriptures as the only authoritative rule of faith; in the assertion of the fundamental article of gratuitous justification; in the rejection of the distinguishing doctrines and practices of Romanism; and in the acknowledgment of the rights of the laity, the Lutheran and Reformed Churches are agreed, while they also bear a united Protest against the Papal Antichrist. In conclusion, sketches are given of the Church of the United Brethren, and of the Church in Prussia. A short but spirited account ensues of the rise and subversion of Neology in Germany, and of the gradual substitution of Socinianism for the doctrines of the Reformation in Switzerland; notice is taken of the French Reform Church; of the Mennonites, and of one or two more smaller sects; and to complete the view, a few pages are added on the Vaudois.

Chapter VII. brings us to the Anglican and Scottish Churches. Of all Protestant Churches, remarks the learned author of "*Horæ Biblicæ*,"† the National Church of England most nearly resembles the Church of Rome. It has retained much of the dogma, and much of the discipline of Roman Catholics. Down to the sub-deacon, it has retained the whole of their hierarchy; and like them, has its deans, rural deans, chapters, prebends, archdeacons, rectors, and vicars; a liturgy taken in a great measure from the Roman Catholic liturgy, and composed like that of Psalms, Canticles, the three Creeds, Litanies, Gospels, Epistles, Prayers, and Responses. Both Churches have the sacraments of Baptism and the Eucharist, the absolution of the sick, the burial service, the sign of the cross in Baptism, the reservation of confirmation and order (ordination) to bishops, the difference of episcopal and sacerdotal dress, feasts and fasts. Without adopting all the general councils of the Church of Rome, the Church of England has adopted the first four of them; and without acknowledging the authority of the other councils, or the authority of the early Fathers, the English divines of the Established Church allow them to be

\* "*Nihil esse in cæna quam memoriam Christi*," was the doctrine of the early Helvetic Reformers; and Zuingli's own words are, *Cæna Dominica non aliud quam commemorationis nomen meretur*.

† Charles Butler, Esq., a distinguished civilian, and a Roman Catholic.

entitled to a high degree of respect.\* This representation, it is true, comes from a Romanist, but it should be remarked, that it is not the statement of an opinion, but a relation of facts. Its truth, consequently, can be tested by every one capable of making himself acquainted with the constitution and polity of the two Churches; and no one who has done this will, we presume, deny its accuracy. The grand fundamental doctrine of Protestantism is the exclusive authority of Scripture. How often, and in what an endless variety of connexions and circumstances has not the glorious axiomatic sentence of the immortal Chillingworth been reiterated,—*The Bible, the Bible alone, is the religion of Protestants!* But the Bible alone is not the religion of the Church of England. In the act of supremacy (1 Eliz.) power was given to the sovereign to appoint commissioners for censuring and suppressing heresies; but it is expressly enacted, that those opinions only should be deemed heretical which have been pronounced such by express declaration of Scripture, *or by some one of the first four Councils.* Is the Church of England, then, based on the Protestant principle? Assuredly not. "It is because she so substantially rejects this principle" (of appealing to the Scriptures alone) says the late Mr. Alexander Knox, "that I am in the habit of maintaining that she is not Protestant, but a Reformed portion of the Church Catholic."

The Westminster Confession is the symbol of the Scottish Church, having been approved by the General Assembly of the Kirk of Scotland in 1647, and ratified by an act of the Scottish Parliament in 1649. In its doctrinal tenets it need scarcely be said the Church of our northern neighbours is therefore Calvinistic; its mode of government, in distinction from Episcopacy, on the one hand, and independency on the other, is Presbyterian.

Agreeing, as the Anglican and Scottish Churches essentially do in the doctrines of the Protestant faith, they nevertheless differ widely. Their difference is exhibited in the following articles,—1. As to the nature of Holy Orders, and the power of Ordination. 2. As to the Hierarchical Constitution of the Anglican Church. 3. As to matters of Ritual; especially the use of Liturgies, which the Church

of Scotland rejects. 4. As to the doctrines of Sacramental Grace, and Sacramental Absolution, implied in the offices of the Anglican Church. 5. As to the whole system of Discipline and Ecclesiastical Courts. 6. As to certain points of Calvinistic Theology.

The Protestant Nonconformists are the subject of Chapter VIII. It commences with an historical account of the Three Denominations; and of the particulars in which they chiefly differ from each other. These are so well known as to render it unnecessary for us to follow the author through his statements. They appear to be compiled with accuracy, and to be succinctly and fairly composed. But we extract the following paragraph, which is given as a foot-note, because we hope it may be serviceable in quarters where our pages will carry it.

"The recent formation of the Congregational and Baptist Unions has given rise to the notion, that there exists among the Nonconformists of the present day a disposition to abandon the true principles of strict independency, and to adopt a new species of machinery or organization more nearly approaching to Presbyterianism. For this idea there is no foundation. These unions differ in no other respect than in their more extended or comprehensive character from the county unions and associations of churches which have always existed in both denominations for similar objects. They have no relation to a scheme of Church government; their object is not to set up a Church, or to create a jurisdiction, but simply to facilitate a general co-operation for common and public objects of a religious nature. The union is based upon a recognition of the distinctive principles of the congregational system; that all legitimate Church power, for the purpose of discipline, is inclusive in each particular Church, and limited to it, so as to be incapable of delegation to any synodical convention or representative assembly."

The second section of this chapter notices the various bodies of Dissenters in Scotland. These consist of the different classes of Presbyterian Seceders, the Congregationalists, and Baptists, and also the two branches of the Episcopal Church. The most numerous and powerful party is the Secession Church, originating in the piety and zeal for Christian liberty, of the Rev. Ebenezer Erskine. The Independents have made considerable progress within the last few years, and amongst the pastors of their churches are divines whose reputation and writings would do honour to any community.

\* Butler's Confessions of Faith, pp. 104-5.



Our own denomination is feeble, and its feebleness is greatly attributable to the intolerant spirit which prevails in the churches. An important distinction exists, which Mr. Conder has not noticed. He speaks only of the Baptist Churches which, as he says, date their existence from the formation of that in Edinburgh, of which Mr. Carmichael and Mr. McLean were the first pastors. Besides these, there are a few churches formed after the English model, without the exhortation of the brethren, and without a plurality of pastors. An association has lately been formed, which, if conducted with judgment and a conciliatory spirit, will, under God, produce much good. But what is needed more than anything else, is a better understanding of the principle of Christian liberty. It is melancholy to observe how the churches have been divided and split into factions, and all their energies for good paralyzed and frittered away by their insisting on an absurd and impracticable uniformity. Modes and forms, and ceremonies, the mere prudential arrangements of public worship, the machinery, so to speak, the husk and the shell have been magnified into the importance of vital truth, and insisted upon as terms of communion. In some instances the folly of this is beginning to be perceived, and we may hope for an improvement. In the Highlands the Baptists are numerous, and many excellent men of warm-hearted piety and indefatigable zeal labour among them as pastors and evangelists.

The third and fourth sections relate to the Wesleyan and Calvinistic Methodists, and the fifth to the Irish Dissenters.

Chapter IX. is devoted to the Quakers, Swedenborgians, and Irvingites as Protestant sects in Great Britain, and to American sects.

Chapter X. treats of Protestant controversies. Under this general head are comprehended the Arian and Socinian controversy—the Calvinistic controversy—the Antinomian and Sandemanian controversy—the Baptist, Hutchinsonian, and Millenarian controversy—and the Ecclesiastico-political controversy. Of these several controversies, it is the object of the author rather to give a sketch of their history than to estimate the merits of the arguments employed on either side, and adjudicate between them. This he has done briefly of course, but in a perspicuous manner, and with con-

siderable impartiality. It is evident on which side his own views lie, but there seems no just cause of complaint that he has misrepresented those of the opposite party.

The remaining two chapters are occupied,—the first of them with Judaism, and other Monotheistic religions; and the second, with the various forms of Heathenism.

We have thus given our readers a general analysis of the volume before us. They will perceive how multifarious are its contents, and will properly conclude it to be from its nature a work of compilation rather than of original thought. Such a book might have been dull, vague, uncharitable, repulsive. It is no small commendation to say, that none of these qualities distinguish it. Much diligence has evidently been employed in collecting the materials; authorities are copiously cited, both ancient and modern; the skill of a practised hand is discovered in the arrangement and composition; some parts are written in a vigorous, and some in a lively style; and we have met with no passage in which violence is done to candour or Christian charity.

*The Claims of Episcopacy Refuted, in a Review of the Essays of the Right Rev. Bishop Hobart, and other Advocates of Diocesan Episcopacy.* By the late Rev. JOHN M. MASON, D.D., of New York. With an Introduction and Appendix, by the Rev. John Blackburn, Minister of Claremont Chapel, Pentonville. London. 12mo.; pp. 224. Price 3s. 6d. cloth.

*An Essay on Apostolical Succession: being a Defence of a Genuine Protestant Ministry, against the exclusive and intolerant schemes of Papists and High Churchmen; and supplying a General Antidote to Popery. Also an Appendix, containing a Review of Dr. W. F. Hook's Sermon, Vicar of Leeds, &c., on "Hear the Church," preached before the Queen, at the Chapel Royal, in St. James's Palace, June 17. 1838.* By THOMAS POWELL, Wesleyan Minister. London. 8vo.; pp. 175. Price 4s. 6d. cloth.

*An Appeal to the Religious Community, on the Disputed Questions of the Times; in three Lectures, on the Doctrine of Sacramental Efficacy; the Claims of Apostolical Succession; and the Union of Church and State.* By the Rev. JOHN ELY, Minister of Salem Chapel, Leeds. London. 8vo.; pp. 64. Price 1s.

These are reasonable publications; so reasonable, that we think it better to

present to our readers a brief view of their contents now, than to defer our notice to a time when we might be able to treat of them more fully.

In the first, Dr. Mason has brought great learning and acuteness to the examination of Prelatical claims, and has shown, in eight successive chapters, that Diocesan Episcopacy is neither sustained by the official names in the New Testament, nor by the orders of the Jewish priesthood, nor by the arrangements of our Lord during his personal ministry, nor by a reference to New Testament facts, nor by the official character of the Apostle James, nor by the epistles to the Seven Churches of Asia, nor by the official character of Timothy and Titus, nor by the testimony of the Christian Fathers. The Appendix contains valuable extracts from Dr. George Campbell, and Dr. Isaac Barrow, on the question, Can there be successors to the Apostles? from Dr. Henderson, and Dr. Neander of Berlin, on the identity of the terms Presbyter and Bishop; and from Mr. Boyse, and Dr. Mitchell, on the Ancient Episcopacy.

The energy with which the English advocates of Episcopacy are now urging their claim to Apostolic Succession, and maintaining that, on account of the authority derived from their ordination, theirs is "the only church in the realm which has a right to be quite sure that she has the Lord's body to give to the people," has forced our Wesleyan brethren into a different position from that which they have lately seemed disposed to occupy. "The Methodists and Dis-

senters" being equally destitute of the authority which Apostolical Succession confers, equally devoid of that valid ordination, without which, it is said, their administration of ordinances is worthless, Mr Powell comes forward to prove "that ordination by Presbyters is equally valid with that of Bishops; that Presbyters are as much the successors of the Apostles as Bishops are; that a succession of the Truth of Doctrine, of Faith and Holiness, of the Pure Word of God, and the Sacraments duly administered, is the only essential succession necessary to a Christian Church; and that all are true Christian Churches where such a ministry and such ordinances are found."

The third publication has been in our hands some months, but our attention has been summoned to it by the British Critic, which says, "From the same place" (Leeds) "has appeared an appeal on the doctrines of Sacramental Efficacy, Apostolical Succession, and Church and State, by a Dissenting Minister named Ely. Of him we know nothing; but we are bound to state, that he writes in a subdued and thoughtful spirit (though, of course with most erroneous views of the Gospel), and far surpasses any pamphlet on the same side which has proceeded from Churchmen." We, on the other hand, happening to know something of Mr. Ely, can readily believe that he has written on these subjects better than any Churchman, but his erroneous views of the Gospel we have been unable to detect. Evangelical sentiment, sound argument, and Christian courtesy pervade these Lectures.

## BRIEF NOTICES.

*Memoirs of the Life of Mrs. Hannah More.*  
By WILLIAM ROBERTS, Esq. A new edition abridged. London: pp. 472. Price 6s. cloth.

Hannah More, who was born in 1745, evinced in childhood uncommon intellect, and was favoured with a superior education. In early life she was introduced to Johnson, Garrick, Burke, and others of the first literary men of the age, became one of the most brilliant of their associates, and received the caresses of wits, nobles, and princes. Religion, however, gaining an ascendancy over her heart, she gradually withdrew from the world of fashion, to devote herself to such pursuits as were best adapted to improve her contem-

poraries. As the writer of many popular works, and the founder of schools for the poor of an extensive district, she was serviceable to successive generations. She spent the latter years of her life in comparative seclusion, and at the age of eighty-eight died in peace. The case of this lady affords a rare instance of literary labour yielding a handsome income: "I know not," said she, on one occasion, "how far my writings have promoted the spiritual welfare of my readers, but they have enabled me to do good by private charity and public beneficence. I am almost ashamed to say that they have brought me thirty thousand pounds." Many of Mrs. More's opinions differed materially from our own; but we be-



lieve that she was a conscientious servant of Christ, and an eminent benefactor to society. The compendious account of her in this volume is very interesting, and we hope that it will be extensively useful.

*The Church in the Navy and Army. Being the second series of the Church in the Army.* pp. 350. Price 4s. 6d.

The christian who has a relative in the naval or military profession can scarcely present to him a book more likely to be acceptable and useful than this. The Editor, Mr. Innes, of Edinburgh, has brought together a number of interesting narratives, several of them auto-biographical, most of them original, which illustrate the power of divine grace, while they abound with such incidents and allusions as are likely to excite the attention of those classes of the community for whose advantage they are principally designed.

*Celestial Scenery: or, the Wonders of the Planetary System displayed; illustrating the Perfections of Deity and a plurality of Worlds.* By THOMAS DICK, LL.D. London: 1838. 12mo. pp. 559. Price 10s. 6d.

As the season of the year approaches which is most favourable to astronomical studies, we shall render an acceptable service, it is probable, to many of our readers, especially to the junior portion, by directing their attention to so erudite and fascinating a guide as the publisher of this volume has rendered accessible. Scientific, comprehensive, and devout views of the planetary system are furnished in the letter-press, and illustrated by above a hundred well-executed engravings, which add greatly to the pleasure and advantage to be derived from its perusal.

*Remarks on the Synonyms of the New Testament; and Disquisitions on various Grammatical and Philological Subjects.* By JOHN AUG. HENRY TITTMANN, D.D., *First Theological Professor in the University of Leipsic.* Edinburgh. pp. 281. Price 5s.

In addition to the concluding part of the Synonyms, this volume, the eighteenth of the Biblical Cabinet, contains valuable essays by the same erudite author, on the Grammatical accuracy of the writers of the New Testament; on Simplicity of the Interpretation of the New Testament; on the Principal Causes of forced Interpretations of the New Testament; on the Use of the particle *INA* in the New Testament; and on the Force of the Greek Propositions in Compound Verbs as employed in the New Testament.

*Friendly Counsels; addressed to various characters. In twenty familiar Letters.* London: 32mo. pp. 232.

These mild and affectionate letters which were all addressed we are informed to real characters, who had expressed the sentiments ascribed to them, may be put into the hands of many persons advantageously. They are

addressed to a young person, who prefers evangelical preaching, but who expresses an opinion of sermons and preachers with levity and unconcern:—to a young person of amiable disposition, in easy and respectable circumstances, whose family and friends are all of the same worldly character:—to a young lady who is willing to listen to the advice of pious friends, but who still continues to pursue the gaieties of fashionable life:—to one who openly professes contempt for serious religion:—to a young lady of peculiarly amiable character, whose religious profession has never been tried by any circumstance of difficulty or discouragement:—to one who has had a religious education, and who is considered by friends as a real christian, but who cannot cherish that confidence respecting himself:—to one who is seriously impressed, but who from defective views of Divine truth, is fearful of not continuing steadfast in a religious course:—to an aged person, highly respected and useful in society, professing to disclaim all confidence in her own righteousness, and yet evidently not humbled as a sinner before God:—to one who has but recently embraced the Gospel, whose partner in life is not a pious character, and who by residing in a secluded village, is deprived of all the advantages of religious intercourse:—to a young person professing to be religious, yet preferring the society of those who are irreligious and worldly:—to a fastidious hearer of the Gospel:—to the mother of a large family, deeply involved in worldly cares, on the death of an infant:—to a person who has had many afflictions without appearing to profit by them—accustomed to seek relief from sadness in company and amusement, and whose nearest connexions are all of a thoughtless and worldly character:—to one who makes the inconsistencies of professing christians an excuse for neglecting the means of grace altogether:—to a young lady of intellectual character and highly cultivated mind:—to a sabbath scholar who has removed to a distance:—to one who had been a sabbath scholar, who has not only left the school, but has almost entirely forsaken the house of God.

*The Little Sanctuary. A Series of Domestic Prayers, for Morning and Evening, during Four Weeks: to which are added, Offices for Special Occasions.* By the REV. RICHARD WINTER HAMILTON, *Minister of Belgrave Chapel, Leeds.* London: 8vo. pp. 329. Price 7s. 6d. cloth.

Desirable as it is that the head of a family should accustom himself to offer prayer with his household, and sorry as we should be were forms to supersede the use of spontaneous supplication where it is practicable to carry on domestic worship properly without them, we are yet aware that there are cases in which the use of compositions of this nature is ex-

pedient. It is far better that family prayer should be maintained by the aid of such a book as this, than that it should be neglected. We offer no objection, therefore, to the plan of this work, which provides a considerable diversity of petitions, and recognizes throughout the great doctrines of the gospel. In many parts of it, however, the phraseology employed does not accord with our idea of the style of address which is suited to devotional exercises. There is too much that is florid, too much that savours of ambition to shine, to accord with our taste. The most simple language is the most suitable for a sinful mortal in addressing the Omniscient and Holy One. But we have no doubt that were we to make the attempt we should find it very difficult to write prayers. The book is printed in a good bold type, and to many, ladies especially, it will be acceptable.

*The Bible Prayer Book; or Christian's Scripture Help in Prayer. Being a large selection of passages from the Bible, arranged under their respective heads, as sacred materials for that important duty.* By SERJEANT B——. Berwick: 24mo. pp. 399. Price 3s. 6d. cloth.

It is an old observation and a very just one, that prayers composed in the most elegant forms of speech which are natural to our tongue, appear cold and dead when not heightened by that solemnity of phrase which may be drawn from the sacred writings. The arrangement of a large number of texts suitable to be interwoven into addresses to the Giver of all good is adapted therefore to assist in preparation for social prayer, and may be used advantageously also in private devotion. This little volume has the recommendation of Dr. John Brown and Mr. McGilchrist of Edinburgh, and we are not reluctant to add our own.

*A complete refutation of Astrology; consisting principally of a series of Letters which appeared in the Cheltenham Chronicle, in reply to the arguments of Lieutenant Morrison and others; in which its principles are proved to be unphilosophical, opposed to the happiness of man, and contrary to the precepts and doctrines of Revelation: with Additional Remarks, notices of the Royal Nativities, and an Introduction, containing a sketch of the Ancient and Modern history of this system of iniquity; also Observations on the Weather Prophets, and Anecdotes of several Astrologers.* By T. H. MOODY. Professor of Mathematics, and author of "Scrutator," &c. Cheltenham: 1838. 18mo. pp. 279.

This comprehensive title-page explains sufficiently the design of the work. Local occurrences appear to have called for it, but we should scarcely have thought that the nonsense deserved so much attention. Any one who feels interested in the subject, may find in the volume some amusing passages.

*Memorials of a Beloved Friend, or a Brief Sketch of the Life of Mary Napier Lincolne.* By ELIZABETH RITCHIE. With an Introductory Essay by Mrs. Henderson. London: 1838. 12mo. pp. 152. Price 2s. 6d. cloth.

Mary Napier Lincolne, an amiable and intelligent young christian, died at Halesworth, June 11, 1837, at the age of nineteen. These "Memorials" from the pen of an affectionate youthful companion, are drawn up with much unpretending modesty, and will doubtless be received with interest by the friends of the deceased, while they afford to all, another instance of the lovely and joyful effects of early piety.

*The Missionary's Wife; or, a Brief Account of Mrs. Loveless, of Madras; the first American Missionary to Foreign Lands.* By RICHARD KNILL. London: pp. 34. Price Fourpence.

In this interesting little tract, Mrs. Loveless is presented to the reader under the various characters of "a Pupil, a Wife, a Mistress, a Mother, a Promoter of Female Education, the Friend of Missionaries, and a pattern to us all."

*The Order of Evangelical Grace in the Economy of Salvation; contained in Four Dialogues upon matters of the highest importance.* By DAVID HOLLAZ, Pastor of the Evangelical Church of Gunthersberg, in Pomerania. Translated from the French, with occasional notes by the Translator. 8vo. pp. 198. Price 3s.

These dialogues are intended to afford pertinent instruction to the Pharisee, the mere professor, the awakened sinner, and the believer; but they contain, with many important suggestions, so much that is doubtful, and so much that is crude, that we cannot recommend them as a safe directory for inquirers.

*Bible Stories for the Young, with Critical Illustrations and Practical Remarks.* Adam to Jacob. By Rev. T. H. GALLAUDET, late Principal of the American Asylum for the Deaf and Dumb. 24mo. pp. 212. Price 2s. 6d. cloth.

This is the first of a series of volumes "the object of which is to promote among the rising generation a stronger relish for the perusal and study of the Bible, with a better understanding of its truths, and a spirit of obedience to its commands." Applicatory and practical remarks are interwoven with the narratives, which are given in a lively style.

*The New Excitement; or a Book to induce Young People to read.* For 1839. Containing Remarkable Appearances in Nature, Signal Preservations, and such incidents as are particularly fitted to arrest the youthful mind. By the Editor of "The New Excitement" for 1838, and "The Excitement" for the preceding years. Edinburgh: pp. 288. Price 4s. 6d. embossed cloth.



Ants and elephants, lions and oysters, bears, sharks, and serpents, have assisted actively or passively, in the getting up of this volume, and, with the co-operation of human agents of various characters and nations, have furnished a series of tales, which will not fail to excite and gratify the curiosity of any school-boy into whose hands they come.

*Alice Benden; or The Bowed Shilling.* By CHARLOTTE ELIZABETH. London. 24mo. pp. 137. Price 2s.

An account of a poor woman, who after enduring many sufferings, was burned at Canterbury in Queen Mary's time, for refusing to conform to the Romish church; communicated in a conversation of a mother with her children. She explains to them some of the distinguishing tenets of the church of Rome, and shows their contrariety to the doctrine of Christ and his apostles.

*Reading-Books, by the REV. J. M. McCULLOCH, A. M., Minister of Kelso, formerly Head-Master of Circus-Place School, Edinburgh; Author of "A Manual of English Grammar, Philosophical, Practical," &c.*

1. *A First Reading-Book for the use of Schools; containing the alphabet and progressive lessons on the long and short sounds of the vowels.* Price Two-pence. 2. *A Second Reading-Book for the use of schools; containing progressive lessons on the pronunciation of double consonants and diphthongs, and on the middle and broad sounds of the vowels.* Price Four-pence. 3. *A Third Reading-Book for the use of schools; containing simple pieces in prose and verse, with Exercises on the more difficult words and sounds occurring therein.* Price 1s. 4. *A Series of Lessons in prose and verse, progressively arranged.* Price 2s. 6d. 5. *A Course of Elementary Reading in Science and Literature, compiled from popular writers; to which is added, a copious list of the Latin and Greek Primitives which enter into the composition of the English Language.* Price 3s. 6d.

Though works of this description are very numerous, it is sometimes difficult for a parent to meet with such as are exactly suited to his purpose. It may be rendering an acceptable service, therefore, to direct attention to this series. The selections are made with considerate regard to the desirableness of facilitating the first steps of the young student by systematic arrangements, and exciting his speed subsequently by rendering his journey pleasant as well as instructive.

*The Grammatical and Pronouncing Spelling-book, on a New Plan; designed to communicate the Rudiments of Grammatical Knowledge, and to prevent and correct bad Pronunciation, while it promotes an acquaintance with Orthography.* By INGRAM COBBIN, A.M. Seventh Edition. London. 1838. 12mo. pp. 172. Price 1s. 6d.

*The Instructive Reader, containing Lessons on Religion, Morals, and General Knowledge; in easy gradations. Illustrated by Instructive Cuts on an Original Plan; with Questions for Examination and Elliptical Recapitulations; designed to teach Reading, and to inform and develop the Powers of the Infant Mind.* By INGRAM COBBIN, A.M. Third Edition. London. 1838. 12mo. pp. 166.

*The Classical English Vocabulary; containing a Selection of Words commonly used by the best Writers, with their Pronunciation and Derivations, Terms of Science, Words of Similar Import, and other Articles essential to the attainment of a correct knowledge of the English Language, to which are appended Latin and French Phrases in general Use, and Names of Distinguished Persons, intended as a Supplement to the Grammatical Pronouncing Spelling-book, and for the assistance of the higher Classes in Schools, and of Youth in their private Studies.* By INGRAM COBBIN, A.M. Second Edition. London. 1838. 12mo. pp. 222. Price 3s. 6d.

Sincere respect for Mr. Cobbin must not interfere with critical integrity. To familiarize the eye of a child to false spelling, in order to regulate his pronunciation, is in our opinion to render it impossible that he should ever attain expertness in orthography. This alone would prevent our sanctioning the use of the two first of these publications; but we have other objections to them. Lessons abounding with the Divine name are not the most appropriate for first attempts at reading. Directions to pronounce verbal terminations in the Bible otherwise than as they are pronounced elsewhere, are founded, we think, on incorrect principles; and the practice itself is happily becoming obsolete. The Classical English Vocabulary is, however, a useful work. As it is intended for more advanced pupils, the exhibition of the pronunciation to the eye is not so objectionable as in books for beginners, and, in other respects, it appears to be unexceptionable, and well adapted to promote an acquaintance with the real meaning of words.

*The Wonders of the World, in Nature, Art, and Mind: Edited by HENRY INCE, M.A., assisted by eminent Literary Characters.* Part I. Price 6d.

If the first part may be taken as a fair specimen, this will be a cheap and inoffensive monthly miscellany.

*Features of Social Life.* By MRS. PARKER, Author of "Decision and Indecision," London, 1838. pp. 200.

The design of the author, in this little volume, is to describe some of the peculiar characteristics, and most prominent evils of temper and conduct, observable in the social circle, by lively and impressive sketches; and to guard her youthful readers against similar failings.

## INTELLIGENCE.

## CANADA.

LETTER FROM THE REV. NEWTON BOW-  
WORTH TO THE SECRETARY OF THE BAP-  
TIST CANADIAN SOCIETY.

*Montreal, 17th Sept. 1838.*

MY DEAR SIR,—Your letter of the 20th July, and that by Dr. Davies, have been received; and I am instructed by the Committee of the Canada Baptist Missionary Society to reply to them. We feel much encouraged by the interest which our friends in Britain continue to express in our Missionary and Educational operations; and we acknowledge it to be equally just and expedient for us to lay before you, for the information of your Committee, a further account of our proceedings and prospects. In the first place, we would refer you to the report presented at our annual meeting in June, and printed in our Magazine for August, as containing a summary of the measures we had been pursuing, and of the degree of success which had attended them up to that period. You will perceive that frequent and serious deliberations had taken place as to the location of the Seminary, but that difficulties connected to a greater or less extent with every place that had come under review, had hitherto prevented the Committee from coming to a decision on that important point; that a circular had been printed in the Magazine, and sent to the Churches, inviting their attention to the Seminary, and to the selection of students to enter into it; that considerable success had attended the labours of our Brother Roussy and Madame Feller among the French Canadians at the Grande Ligne in L'Acadie; that various grants have been made to ministering brethren in different parts of the country in both provinces, to assist them in missionary labours, from which much good has resulted; that ministers and missionaries are much wanted all over the colony, and a strong desire exists to obtain and support them; and that, upon the whole, strong inducements are presented to the exercise of benevolent zeal for the promotion of the Gospel in Canada.

In so scattered a population as ours, it is difficult, or rather impossible, to produce concurrent action among our individual friends, without employing an agent. Our brother Tapscott has been engaged in this work for some time, and with good success, and has been recently appointed for three months longer.

Your Committee kindly inquire what more you can do for us, and what further

aid we require from you. If we were to answer these inquiries according to our sense of the spiritual wants of the colony, we should be impelled to draw largely upon your Christian sympathy and benevolence; and we could present a claim, to British Christians especially, inferior to none upon the face of the globe. We repeat, that in various parts of both provinces there are many persons thirsting for the water, and longing for the bread of life, who would rejoice in the privilege of a Baptist ministry. Though our power as yet is small, and our means are slender, the Macedonian cry has again and again reached our ears, and affected our hearts,—but in vain. In addition to various places in different settlements and townships, which have been represented to us as most desirable stations for missionaries, or promising fields for itinerant labourers, we have received direct applications from Quebec, the Indian lands, Osgood, Fitzroy Harbour, Paris, Woodstock, Nelson, and we may add, that Toronto, L'Acadie, and various parts of the Eastern Townships, are also in want of ministers. Although the Seminary now in operation, for the instruction of young men preparing for the ministry, will enable us, we trust, ultimately to supply many of these stations—it should be recollected that three or four years must elapse before the course of education will be completed. In the meantime, these people must remain without the means of grace, or the ground will be occupied by others, and we shall lose an opportunity of promoting the Gospel and its institutions, in that form which we conscientiously believe to be most consonant with the Oracles of God.

As these general statements may not be deemed a sufficiently explicit answer to the inquiries you have made, we will enter into a few particulars respecting our present situation and prospects. You will at once infer from the preceding remarks, that the want of ministers of our denomination in the colony is very great. To strengthen then this inference, we request your attention to the following extracts from letters already received:—

Mr. David Buchan, a gentleman residing near Paris, in the London district, in Upper Canada, about 100 miles west of Lake Ontario, writes, "Paris is an increasing place; the country around is, for Canada, well settled; there is no resident minister of any denomination in the village, or nearer than Brantford, distant seven miles. The people turn



out well to hear whenever there is preaching. If a minister could be stationed here, I could promise 100 dollars a year from our own family towards his support, independent of what might be derived from other sources. We have the promise of a lot of ground to build a small chapel on, from Mr. Capron, the projector of the village, and we think we can raise among our friends at home as much as will build a plain place, to hold 150 or 200 people. I hope you will be able soon to send an active, intelligent young man. I live about  $2\frac{1}{2}$  miles from Paris, and shall be glad to have him as an inmate of my house, until he can furnish himself with more convenient quarters. Braeside, by Paris, U. C."

Our brother W. H. London, writes, from Woodstock, also in the London district, "There is a Baptist church here of the open communion sentiment, comprising in all upwards of one hundred members, but many of them live several, some many, miles from Woodstock, so that they seldom or never attend worship here. Fifty or sixty live in the neighbourhood, and may be said to constitute the efficient members of the church. I have preached here, more or less frequently, for ten or twelve years, and for the last two years have been the accredited pastor. But I have come to the conclusion, after long and prayerful examination, that it will be my duty to dissolve my connexion with this people, to labour in other fields. They will then be utterly destitute; and yet a more important station, for a country place, cannot be well conceived.

"Woodstock, in the heart of which town this chapel is situated, is a young and rising place, containing already a population of nearly a thousand, though scarcely four years old. It is settled on the great thoroughfare (Governor's Road) leading from Toronto to Sandwich. There is at present no resident minister beside myself. I think full two-thirds or three-fourths of the people are Dissenters in principle, though many of them belong to no church in particular. The inhabitants are mostly Europeans, and many of them of the most respectable classes from England and Scotland. There are also three other small Baptist churches within ten miles of Woodstock, two of which are entirely destitute, the other I expect partially to supply for the next year. Besides, there are several neighbourhoods, within the same distance, where preaching is much needed, and by some earnestly desired. I need add nothing more to convince you of the importance of this place, unless it be, that, in my opinion, a Baptist minister would possess advantages here which one of no other denomination could claim.

"With regard to ministerial support I cannot speak so encouragingly as I could desire.

The people have never been in the habit of paying much for this object. From 100 to 150 dollars would be as much, perhaps, as it would be safe to reckon upon the first year from the church, though a minister of the right kind, I am sure, would not fail soon to draw around him a congregation that would raise to an equal, or even a greater amount, and within a short time, by the divine blessing, obtain a handsome support from his church and people." After referring to an expectation that some ministers were coming from England, he adds a wish that "one or more of them might visit this part of the country. Leaving Woodstock out of the question, I have no doubt they would find places where they might labour for our Lord and his people to the greatest advantage."

Brother Dugald Sinclair of Lobo, who is labouring chiefly among the Highlanders in the London district, observes, "As it respects the extent to which missionary labours might be carried on, it is my opinion, that generally speaking, missionaries would be joyfully hailed in every inhabited township in the upper province."

From Osgood, brother Peter McCail writes, "We are far inland, far from any church, scattered as sheep having no shepherd; a very large field for labour is in Osgood and its vicinity. The people in the townships of Osgood, Russell, Winchester, Gloucester, and Mountaine die for lack of knowledge. If a missionary of our denomination were now sent to labour in this field, before it is occupied by others, we expect, by the blessing of the Head of the Church, the society would have no reason to regret sending one."

The brethren on the *Indian Land*, near Glengary, plead most earnestly for a pastor; they say, "Three years ago a revival took place among us. The visits of brother Gilmour, and other ministers, were the means of enlarging our denomination from four in number to about forty." "We are now as lambs in the midst of wolves; our distress, and the awful loss that the cause of truth is suffering, is owing to the want of a proper person to take the field, to feed us with the bread of life, and preach the Gospel to perishing sinners. In this place is a tract of land, containing six townships, without a stationed Gospel preacher, as far as we know, except Mr. Fraser, who is in the north-east corner of Glengary." They have promised, though generally poor, to raise twenty-five pounds among themselves to make a commencement in the good work in support of a pastor.

Among the places in which ministers are needed, *Toronto* has been referred to. Brother Tapscott, who visited this city on his journey, writes, "It is exceedingly desirable

that a suitable minister should occupy this important station," which is the metropolis of Upper Canada, having a population of about 9000 persons, and a suitable place of worship, remaining at present unoccupied from the want of a suitable person. Once there was an excellent church, then under the care of Mr. Stewart, who has been compelled to give up his labours from the infirm state of his health; and since he has done so, the church has been scattered. Brother Christian, a coloured minister, is exerting himself in a most praise-worthy manner, and we have every reason to believe with good effect; but yet a person is greatly needed, who will take the charge of an intelligent people, in order to promote the interests of our denomination in that place. Other denominations are putting forth their efforts, and it may be said that the Baptists are the only persons who have not a good congregation there. The Scotch Church, the Methodists, and Independents, are all exhibiting much activity; and we feel extremely desirous that those who belong to our faith and order, should not be compelled to seek their Christian privileges among other denominations. It is under these circumstances we would press the consideration of *Toronto* upon the Committee with much earnestness and anxiety. When to these affecting statements and appeals we add, that applications have been made to us in behalf of the Baptists at Quebec, and other places in the lower province; and that in the eastern townships, several hundred members of different Churches from Britain have located themselves within the last two years, and are for the most part destitute of ministers and preaching, you will at once conclude, that when our friends ask us *what operations we contemplate*, we shall reply that our earnest desires and intentions are to supply these wants as speedily and effectually as possible. You have before you some specimens of the state of the country—of the destitution which so extensively prevails—of the desire of the people to receive instruction—of their willingness to contribute to the support of the gospel—and of the difficulties which at present obstruct its progress.

You will also perceive, that whatever our wishes may be, our power to assist our brethren is but small. We have made occasional grants to assist those who were already in the field, but we have as yet no men to send to the stations, where their services are so much called for and needed. In this particular junction of our affairs as a society, what we are most desirous of obtaining from our friends in Britain, is a supply of six or eight, or even a greater number of hearty, zealous, self-denying, and devoted young

men, whose hearts the Lord hath opened to care for the souls of their brethren, according to the flesh, as others are caring for the souls of the heathen. We wish not to deprive our eastern or western brethren of the slightest portion of your Christian generosity. We rejoice in the noble efforts that have been recently made to sustain the missionaries already in connexion with the Society at home, and to send out ten additional labourers to Hindostan. We wish only for such a small extension of the effort in our behalf. The amount required to send out and sustain one other missionary in that land, we suppose would be amply sufficient, as far as expense is concerned, to supply us with all that we at present want. Surely this might be done.

We trust the men could be found among our zealous young friends in the British Isles; and if you could procure them and send them out to us, with what the funds of the Society might contribute to their support for a time, an unspeakable benefit would be conferred upon Canada for generations to come. We do not expect all could come out at once, but one or two at a time, as the liberality of the public, and the engagement of suitable persons would allow. The Colonial Missionary Society, supported by our Pædobaptist friends, is acting upon this plan with laudable energy and great advantage. After a few years we might need no further help in that direction, as the institution would be sending forth those who, in successive years, would finish their course of training.

To meet the numerous demands on us, we have only one missionary at present, Mr. M'Phail, who has just completed his course of instruction at Hamilton, in the United States, and has returned to labour in this country. His location is not yet determined. Many are desiring his services, and he is visiting different places to see where they are most wanted, and where they can be most beneficially exerted. You very properly ask what we are likely to raise in this country for the educational and missionary cause. Our treasurer has furnished the following estimate, which, however, we think will in all probability be exceeded:—

*Estimate of Income of the Canada Baptist Missionary Society for 1838-9.*

Received during the past year in donations	£58. 14. 1.	Expected to be increased this year to	£75 0 0
There have been promised three annual subscriptions, each 100 dollars (£25),			75 0 0
Annual subscriptions from Upper Canada, above Kingston, say			50 0 0



Do. do. below, and the churches on the Ottawa, . . .	50 0 0
Do. do. Montreal, beyond the former three, . . .	50 0 0
Leaving the eastern townships out of view, . . .	£300 0 0

Our united reports, we cannot help believing, will tend to keep alive the interest already felt in Britain for the spiritual welfare of Canada, and gratify those friends who have contributed, and otherwise exerted themselves in our behalf.

I am, Dear Sir,  
In the name of the Committee,  
NEWTON BOSWORTH,  
Cor. Secy., C.B.M.S.

#### AMERICAN PEACE SOCIETY.

At the annual meeting of this Society, held May 29, the following interesting remarks were made by the Rev. Howard Malcolm:—

The cause which we have met to advocate, bears hard on the cause of Missions. War, more than all things else, has retarded this cause. Ministers, then, are bound to ascertain the truth on this subject, and to preach it from the pulpit. If war is in the way, let us strive to get it out of the way.—What course ought the Missionary to take, when every step is watched by the Seapoy, and an army of 200,000 men, is stationed around him, grinding the whole population down to the earth? And what should be his stand on this subject, when all his plans are thwarted by the thousand jealousies and perplexities of war? Why is it that the Missionary cannot get a spot to build his hut upon so large as the little carpeted spot around you, Mr. President? It is because of the treacherous war-spirit of Europeans. They first wanted a little spot to build a hut on; when they got that, they wanted to mount their cannon on the fence; and then they wanted a yard; and then a little larger spot, and then a little larger; and they would have it, and finally they took the whole country. This is the reason why the Missionary now in Burmah cannot get a spot on which to erect his habitation. When I was there, Mr. President, I lived sixteen days in a stable, and slept by the horses, because Mr. Kincaid, with whom I stopped, had no other place in which to put me.

It becomes the Missionary to take hold of the cause of peace, and to take the right ground. Sir, I know that Missionaries have been killed by the heathen. But in what circumstances were they killed? They were armed, capapie, with the weapons of death. Mr. Kincaid had been lately attacked by robbers; but he was armed at the time. I have passed over the same ground, and was

not molested by robbers. I had no weapon of defence, but a penknife; and I could never carry deadly weapons, if I were to travel till doomsday. I never carried weapons, except on one occasion, and then I was compelled to do it. I was going through a region said to be infested with robbers. My friends told me I *must* take arms with me; and when I objected, they said it would be as bad as suicide, "we cannot let you expose yourself in this manner; we shall be blamed if we do." So they fitted me out with a pair of horse pistols, and a bag of cartridges. I passed through the place, however, and saw no robbers; and when I had nearly reached my destination, I saw some alligators, and was curious to know whether the balls would glance off from their scaly hides, as the books say they will; so I undertook to load my pistols and try it; and behold the cartridges were *musket* cartridges, and *not one of them would go in!*

The government officers often tried to stop me; and when I refused, they followed me with entreaties, and even besought me on their knees, to stop or to go armed; but I said no, I must go straight. Never but once have I seen robbers, and then my men cried out, *robbers! robbers!* and jumped into the water, and hid themselves under the sides of the boat. I went to the side of the boat, and shook hands with them, inviting them on board to take tea with me. They came on board and took tea, and I gave them presents of penknives, scissors, &c., and they did not molest me. I took care, however, as a prudent man, for I felt that it was a solemn time, to show them that I had little else than a few penknives, and Burman tracts, which they did covet very much, and opened all places to their inspection freely.

I am glad to see so many present who take an interest in this cause; especially so many ladies. They know the trade of war is, to make widows and orphans, and the aged widow childless.—*Boston Christian Watchman.*

#### CHINA.

We learn from Peking, where a mission from the Greek Church of Russia has existed since the time of Peter the Great, that upwards of 300,000 Chinese have embraced Christianity, and there was every reason to believe that all the persecution of Christians was on the point of ceasing. The Emperor himself is said to have studied Christianity, and to hold it in respect, while, at his accession to the throne, Christian blood was frequently made to flow. The rigorous laws against Christians now exist only on paper, and their execution is entrusted to such mandarins alone as are favourable to Chris-

tians. The law of 1836, although in terms applying to all Christians, was directed solely against the English, of whose political influence they began to be afraid. There are in China several Vicariats, whose chiefs are to be found at Pekin, Nankin, and Macao.—*Foreign Quarterly Review*.

## PRUSSIA.

According to the last census, taken at the end of 1837, the entire population of Prussia amounted to 14,098,125 souls; of which there were Protestants 8,604,748, Catholics (very probably underrated) 5,294,003, Jews 183,578, the rest being Greeks, and especially Menonites. The distinction between the Lutheran and the new Prussian religion has been very cleverly levelled in the census, though it continues to exist.—*Foreign Quarterly Review*.

The persecutions in Prussia against the pure Lutherans, who oppose the union of their church with the Reformed church, continue. More than one hundred families of Silesia and Poland have become exiles from their native land rather than submit to the spiritual yoke which the king would put upon them. On the other hand, the king of Prussia has received the families which have been compelled, by Roman intolerance, to quit the Tyrol. We are assured, and we can readily believe, that these persecutions serve only to propagate the sentiments against which they are levied. It is sad to have to record Protestant persecutions for the cause of religion.—*Archives du Christianisme*.

## NEW CHAPELS.

BRICK LANE, OLD STREET, LONDON.

A neat place of worship, which can accommodate about 350 persons, was opened on the 25th of September for the use of the Baptist church, under the care of Mr. J. A. Jones. Sermons were preached on the occasion by Messrs. Stevens, of Beard's court, Soho, Foreman, of Hill-street, Dorset-square, and Dickerson, of Alie-street. Messrs. Peacock, of Goswell-street; Murrell, of St. Neots; Nunn, of Ipswich; and Williams, of Grafton, conducted the devotional services. The attendance was good, and the collections liberal.

## GILLINGHAM, DORSET.

The parish of Gillingham is extensive, containing a scattered population of more than three thousand persons. Aware of the inadequacy of the existing means of religious instruction to the necessities of the inhabitants, the neighbouring Baptist ministers gladly complied with an invitation to preach in the house of some friends who have lately become resident in the place. But it was deemed necessary, in order to give permanence to their attempt to preach the Gospel,

to build a separate place of worship. A meeting was therefore held for consultation, when a gentleman of the Independent denomination liberally offered to give a piece of freehold land, upon which it was resolved to erect a chapel and school-room, reserving a place for sepulture. The sum of £24 was subscribed towards the expense of the building by the persons present, six of whom engaged to collect, in addition to their own donations, £15 each, amounting in the whole to £114. The dimensions of the chapel are to be 34ft. long by 24ft. wide, within the walls, and together with the burial-ground adjoining, will be conveyed in trust for the use of the Baptist Denomination practising open communion at the Lord's table. On Friday morning, Sept. 28th, 1838, a public meeting was held on the ground, to commemorate the commencement of the undertaking. The Rev. T. Winter, of Bristol, and the Rev. J. Price, of Montacute, delivered addresses to the people; and the Rev. Messrs. Alcock, of Berwick St. John; Bridgman, of Horsington; Day, of Wincanton; Gunning, of Shrewton; and Webb, of East Knoyle, engaged in devotional exercises. In the evening, about two hundred persons sat down to tea, in a large room kindly lent for the occasion. After which, J. Rutter, Esq. of Shaftesbury, a member of the Society of Friends, having taken the chair, the Rev. T. Winter, of Bristol, opened the meeting by prayer. Addresses were delivered during the evening by Messrs. Webb, Price, Day, and Winter, in succession. The Chairman then, after making some appropriate remarks, gave out a doxology, and closed the meeting by prayer. The collections made at these meetings were liberal, and will be added to the sums before contributed towards the undertaking; yet it will at once be evident, that the assistance of other friends of the Redeemer, besides those in the immediate vicinity, will be needed to complete the design. Contributions will be thankfully received by any one of the ministers whose names occur in the course of this statement; and also by the Rev. Joseph Parsons, of Bourton, Dorset; Mr. J. Harman, of Wincanton; and Mr. T. P. Giles, of Gillingham.

## MACHYNTIETH, MONTGOMERYSHIRE.

On the 20th and 21st of June services were held in a new Baptist chapel in this place; when sermons were preached by brethren D. Evans, W. Richards, D. Williams, G. Thomas, Robinson, Roberts, H. W. Jones, D. Jones, J. Jones, and others. Other ministers were present, and led the devotional exercises of the congregations.



## SCOULTHORPE, NORFOLK.

A new chapel which will accommodate about one hundred and twenty persons was opened in this village on the 18th of July; when two sermons were preached on the occasion, by the Rev D. Thompson, of Foulsham.

## NEW CHURCH.

WINDSOR.

On Lord's-day, September 30, a Baptist church was formed at Windsor. A few friends, members of churches in our denomination, residing in that town and neighbourhood, had for some time felt it to be their duty to attempt such a measure. They hired the use of the Public Rooms, which were formerly the Independent Chapel, and are now occupied during the week for literary and scientific purposes, and invited the Rev. Dr. Cox and Rev. E. Steane, to preach at the commencing service on Wednesday, August 15. The day was pleasant and encouraging. Several Baptist friends from London, and neighbouring towns, were present, as were also the pastors of our churches in the vicinity. After prayer and consultation among themselves, the little band associated in the undertaking were desirous of being united in church fellowship. At their request, they were again visited by Mr. Steane on the Lord's day above mentioned, and after a discourse suitable to the occasion, from 1 Peter ii. 4, 5, were organized, and received the Lord's supper. In the evening, Mr. Steane preached again from Numb. x. 29. At present they are supplied with the ministerial services of Mr. Pearce, formerly a city Missionary in London, and brother of our excellent Missionary, the Rev. G. Pearce, of Calcutta. They are few and feeble; but "who hath despised the day of small things?" We believe this to be the first Baptist church ever existing in Windsor, the seat of British Royalty. May the King of Zion protect and prosper it!

## ORDINATIONS.

WORSTEAD, NORFOLK.

On Tuesday, Sept. 25, 1838, Mr. William Humphrey, late student at Stepney College, was publicly recognized as the pastor of the Baptist church at Worstead, Norfolk. The Rev. W. Spurgeon, of Neatishead, commenced the morning service by reading the scriptures and prayer; the Rev. John Bane, of Aylsham, delivered the introductory discourse; the Rev. James Venimore, of Ingtham, asked the usual questions, received the confession of faith, and offered the ordination prayer; the Rev. W. Brock, of Norwich, delivered the charge to the minister, from 2 Cor. ii. 16, "Who is sufficient for these things?" and concluded in prayer. In the afternoon the congregation again assem-

bled, when the Rev. James Brown (Indep.), of North Walsham, read the scriptures and prayed; Rev. James Puntis, of Norwich, delivered a discourse to the church, founded upon Ezra x. 4, "Arise; for this matter belongeth to thee: we also will be with thee: be of good courage, and do it." Rev. J. North (Wesl.), of North Walsham, concluded with prayer. The attendance was large, and the services of the day were interesting and profitable.

## BUGBROOKE, NORTHAMPTONSHIRE.

Mr. Joseph Larwill, late of Albion chapel, Kenilworth, has accepted the unanimous invitation of the Baptist church at Bugbrooke, to become their pastor, and entered on his stated labours the first Lord's day in October.

## RECENT DEATHS.

MRS. SPASSHATT.

Mrs. Elizabeth Spasshatt was born at Newton Bushel in Devonshire, February 19th, 1755. At an early period of her life, she removed to Plymouth Dock (now Devonport), and sat under the ministry of the excellent Mr. Kinsman, then the minister of the Independent Church assembling in Princes Street Chapel. Of this church she became a member, and during her union with it, adorned her profession. It was also her happiness to be united early in life to one who, from the age of 16, devoted himself to the service of the Saviour, and who died in a good old age, after having occasionally preached the gospel for the space of 63 years.\*

Having removed to Penzance in Cornwall, she there wished also to unite herself with some section of the Lord's family. She became now convinced of the propriety of believers' baptism, and about 40 years since, was baptized in a river at Chyandour, by the late venerable Isaiah Birt. She was one of nine persons including her husband, who, in the year 1802, united to form a Baptist Church in the town of Penzance, which subsequently sought and secured the valuable services of the judicious and pious Mr. Samuel Saunders, late of Liverpool.

During her connexion with the church, she rejoiced with it in all its joys, and sympathized with it in all its sorrows. Previously to the church being formed, Messrs. Steadman, Saffery, and Franklin visited Cornwall to itinerate, and Mrs. S. felt much interested in their visit, and would often supplicate the blessing of God on their labours. Her piety manifested itself through a long series of years, amidst numerous trials and spiritual conflicts, by her constant and cheerful observance of devotional exercises,

\* A memoir of Mr. Spasshatt, appeared in the New Baptist Miscellany for 1830, p. 180.

as well as by the general tenor of her conduct and conversation.

About eighteen years since, she fractured her thigh-bone, and from that time, to the period of her death, she was prevented from regularly attending the sanctuary. She would at times, however, with much personal inconvenience, repair to the place of worship, and there, in intercourse with God and his people, she frequently realized unspeakable delight. On those sabbaths when she was prevented from attending, she would employ the hours usually appropriated to public worship, in reading, meditation, and prayer. During the intervals, prayer-meetings were held in her house, Christians of different denominations were invited to attend them, and not unfrequently they proved highly profitable.

As she was in a great measure free from natural timidity and reservedness, and as she had obtained no inconsiderable degree of knowledge and experience in divine things, she could with ease introduce religion to the attention of those who visited her, whatever were their characters or conditions in life; and many testify with cheerfulness, that they received great benefit when they visited her, as it was her unvarying custom to turn the current of conversation into a serious channel. It was indeed impossible to be in her company but for a short season, without perceiving that she spent much time in contemplating the cross of Christ; indeed she was a mother in Israel. She was generally esteemed a good singer, and almost to the last she retained her clear voice, and would often be heard singing most delightfully the hymns of her favourite poet Watts.

About three months since, she was taken very ill, and it was then thought she could not survive. On recovering, however, from this attack, one morning in particular, she appeared blest with no ordinary measure of divine influence. Christ was the subject of her meditations, and her countenance and expressions indicated that she realized joy unspeakable and full of glory. The writer, who was present at this interesting season, really believes that Mrs. S. enjoyed for nearly two hours a perfect abstraction of thought from all worldly things, and never does he recollect witnessing a more beautiful illustration of the apostle's words, "The love of God is shed abroad in the heart," &c., than on this occasion. It is to be regretted that the language she employed was not taken down as she delivered it. It was such a preaching of Jesus, as satisfied every one that the religion of the cross was not a cunningly devised fable.

About six weeks since, she was again taken ill, and from that time until her death, her sufferings were very great: she however manifested entire resignation to the will of God. At one time she said, "Forsake me not, O

God, when my strength faileth. At another time, O blessed Jesus, blessed Jesus, take me now, I am waiting, but I will suffer if thou art determined to keep me in the furnace a little longer. To her dear friend Miss Ellis, of Falmouth, she used frequently to say when she left her in the evening, "I can rest on this promise, I will never leave thee nor forsake thee," and I believe if I should die to-night, I should be where Jesus is, for he has said: "Where I am, there shall ye be also." To various persons at different times she said, "I am dying, but I shall soon be with my Father, and with glorified spirits above," (mentioning some who always lived in her memory.) Often would she say, "I know that my Redeemer liveth. O Grave, where is thy victory? O Death, where is thy sting?" On one occasion she repeated with great emphasis the verse beginning with,

"God has laid up in heaven for me," &c.

To her son one sabbath morning, she said, when he bade her farewell before he went to the sanctuary, "God bless you, my dear child! I hope before another sabbath to be in heaven."

It is pleasing to be able to state, that her intellect remained firm even to the last; and on the morning of her death, she conversed very sweetly with her daughter-in-law about heaven. A very short time before her death she prayed very fervently, and repeated very rapidly the words, "Come Jesus, come Jesus." She was then heard to say: "Suffered, and entered into glory for me," and then added, "I am one of his sheep." Life was now ebbing fast, and about five minutes after two o'clock on Tuesday 26th of June, 1838, the aged pilgrim in her 84th year entered into rest, to join the "general assembly," and to enjoy the presence of her Saviour amid the uninterrupted and blissful worship of the celestial temples.

She was interred at Penzance on the Tuesday following, in the Dissenters' burial ground, in the same grave with her late husband, there to mingle their dust until the last trump shall sound, and then to rise to enjoy a reunion where there is neither marrying, nor giving in marriage. The service was conducted by Mr. Foxell, Independent Minister, and Mr. Fuller, Baptist Minister. Funeral Sermons were preached on the Sabbath following, at Penzance by Mr. Fuller, and at Redruth by her son, to interesting and attentive congregations.

REV. JAMES VINEY.

On Tuesday the 17th of July died the Rev. James Viney, for many years the affectionate and useful Pastor of the Particular Baptist Church at Beckington, Somerset.

A brief Memoir of his life is preparing for the Baptist Magazine.



## CORRESPONDENCE.

THE BAPTIST IRISH SOCIETY.

*To the Editor of the Baptist Magazine.*

My dear Sir,

Mr. G. H. Davis will not allow me to keep out of the controversy on the operations of the Baptist Irish Society; permit me, therefore, to trouble you with a few sentences.

It is a cause of unfeigned regret, that I must say so much of myself, but I am compelled, by the very personal character of Mr. D's observations. To the committee, or to me, he by implication imputes the dishonest practice, of exciting the feelings of Christians in this country by pictures of popish darkness, and applying contributions so obtained, to another purpose than enlightening that darkness. With these offerings, he says, we "feed the well-fed protestants of large towns." I shall say nothing, however, on this imputation; nor on the soothing distilment which he intends for brethren Hinton's and Stovel's ears, nor on the ineffable absurdity of representing me as "an active, zealous brother, able to devise with skill, and execute with vigour," and at the same moment making me out to be an enthusiast, "scouting, mocking with contemptuous admiration," &c., "the experience of all ministers; church, presbyterians, and dissenters." I shall leave Mr. D. in the hands of brethren Bates and Statham as to preaching the gospel in Ireland; and I trust I may without harm pass, uncommented upon, his high sense of propriety in employing a private conversation with me, as a charge against "head-quarters." Further, the society and our churches, even though they should not think quite as Mr. Davis does, will not, I hope, be greatly alarmed at his denunciations; they are a mere "brutum fulmen." Like many other men, especially men across the channel, Mr. D. thinks all profoundly ignorant of the condition of Ireland, who do not coincide in his notions; and his letter in your last number appears to me to be pretty well stiffened with dogmatism, and embittered with ill-temper; but of all this I will say nothing, my remarks shall refer simply to the facts to which Mr. D. thinks proper to call attention.

I. He speaks of some "new plan of operation," and calls it mine. I beg to say, the Committee has adopted no "new plan." This will be evident from a resolution unanimously passed last evening at a well attended meeting.

"That the Committee having had their

attention drawn to the correspondence in the Baptist Magazine, regarding the operations of this society, deem it necessary to state to its members that they are not prepared to propose any deviation from the fundamental rules of the society, as appended to the report for the present year; feeling persuaded that well conducted schools, scripture readers, and the public ministry, are the most probable means, (under the divine blessing) of conveying the gospel to the minds of our fellow-countrymen in Ireland."

If additional evidence be wanted, I beg to invite Mr. Davis's diligently comparing the last three reports with any three preceding years; and should he not then be convinced, he may, if he pleases, in his next interview with me, inspect the minutes of the committee, from February, 1836, to the present time; nay more, he may have a copy of every letter I have written to agents in Ireland, during the three years. I cannot give him—he cannot wish for better proof. But further, Mr. D. may assure himself that the committee are too deeply interested in the proceedings of the society, and attend their monthly meetings too well, to allow any plan which leaves "the Romanists of Ireland altogether untouched," to be adopted, just because "an active, benevolent, zealous brother" advocates it, though that brother be the Secretary. I do not—I would not serve a committee who are to be moulded at my pleasure.

II. Mr. Davis censures our appointment of ministers to Cork, to Belfast, and to Clonmell. The facts are these.

1. As to Cork. The church in that city had been so long sinking, and were brought to such a condition in 1837, as to invite myself and a friend with me, then in Ireland, to a conference with them on means for their revival. We met them accordingly. If there be many respectable persons in the congregation, who could easily augment the endowment possessed by the church, all I can say is, we did not fall in with them, and yet all the resident members were present. The argument they employed was of this kind. "We are too few and weak to do much to increase the evangelical light of this large place. If your society would send a missionary here, he might gradually, if a suitable man, gain access to many Catholics and nominal Protestants, not now sought out. We will place our endowment at your disposal, and will do for the Society what we can besides. Thus,

an effort useful to us, and greatly furthering the object of your society in the south of Ireland, may be made at no great expense to you." Mr. Campbell, an Irishman, was accordingly engaged; he has laboured, so far as we can ascertain, successfully, nearly a year. Two stations besides Marlborough Street Chapel, in very popish parts of the city and its neighbourhood, have opened to him; he is looking for a third. He asks for a daily reader, for the sake of the Catholics around him, and will not ask in vain as soon as we can find the man. He begs too, for a daily school for poor, chiefly Catholic children, which has not been conceded to him almost entirely for want of funds. And during the year, the subscriptions of the society from the city, added to the endowment of the church, regularly paid to us, have met within £3. 16s. of Mr. Campbell's salary. Surely this is no large measure of the offerings of an excited people, and it is amply repaid by the labours of our brother, in strict fulfilment of the object of the Society. Of the sums raised in Cork, the Independent congregation have recently given a collection of £5. 14s., a pretty good evidence that they do not consider our efforts as only "affording another chance to their dissatisfied members of gratifying their taste."

2. As to Belfast. Again and again the Society have been besought by friends resident in Ireland, not, however, in this city—to attempt the establishment of a congregation there, for the sake of the ignorant and unconverted with whom its streets and lanes abound, notwithstanding Mr. D.'s array of men, confessedly laborious, excellent, and useful, ministering the gospel in its several churches. Mr. Young, an Irishman, studying for the ministry among the Presbyterians, had become a Baptist: and on his well-sustained application, he was accepted as a missionary, and by a small salary the Committee are enabling him, while completing his studies, to make such an effort as may assist them in judging whether Belfast calls for or may become a permanent station for a missionary, or not. Mr. Young preaches with encouraging prospects. In his last letter, (Sept. 27,) he says, ten or twelve persons attend among the congregations who were not in the habit of attending any other place. A reader is employed in this city, under Mr. Y.'s direction, who devotes his evenings to his work. He had visited up to that date, sixty-two families, eighteen of which were Catholics. "Of all these families," says Mr. Young, "scarcely a single individual attends any place of worship." Mr. Y. has been at Belfast about two months.

3. As to Clonmell. The society has a

meeting-house in that town, built by Mr. D.'s father, with a feeling, of course, directly the reverse of that which pervades Mr. G. H. D.'s letters. When Mr. D., sen., left Clonmell to come to London, it was a question with the Committee, whether they should continue the cause there. He, quite as well acquainted with the circumstances of the town as his son, recommended a trial by means of Mr. Smith; this did not appear to succeed, and Mr. Smith withdrew. A Stepney student has since been there, whose labours, or Mr. Smith's previously, have been so far blessed, as to issue in the forming of a small church, which has good prospects of increase. The congregation of seven has increased to thirty-five, and, notwithstanding Mr. G. H. D.'s kind warnings to me, by letters, or otherwise, it is not improbable that a church may be sustained, which, under God, will be greatly useful. "Who hath despised the day of small things?" Clonmell is a popish town, in one of the most popish counties; it is on that account regarded as a suitable place for the residence of a minister, who may have readers and schools if the neighbourhood can admit them. It is no part of my business to say why, till of late, neither of these confessedly useful modes of operation has been adopted in and around Clonmell. It is much more important that I should see to their being employed in future, if there be any hope of success. My friendly Mentor will not complain of me for aiming at such an object.

III. Mr. Davis says, "I am convinced, from a conversation I had with Mr. Green, that there was once an intention at headquarters, to sacrifice the schools and readers to preachers." I must beg particular attention to the conviction Mr. D. receives, "*readers and schools were to be sacrificed.*" I remember but one conversation between us on any subject connected with the Society, which occurred in my study; Mr. D.'s esteemed brother, S. J. Davis, being the only third party present. To him, therefore, I beg to propose the question, "Was there in that conversation, the shadow of a shade of evidence that *readers* were to be sacrificed?" Waiting the reply, I beg to go on to remark, if by "headquarters" Mr. G. H. D. means the Committee, my ideas of official duty would prevent my revealing to him any intentions of theirs, till they had been sufficiently considered and matured to be carried out; and, with the second rule of the Society in force, your readers, my dear Sir, will not need to be informed that the committee could not have acted upon such an intention. Mr. D.'s reference to his conversation with me, either accuses me by implication of violating the confidence of



the Committee, and them of conduct worse than trifling; or it is a breach on his part, of the confidence ordinarily implied in the friendly intercourse of society. If when he called on me he were searching for matter of accusation, I do not envy—none of your readers will envy—his notions of delicacy, or his sentiments of fraternal esteem. I, simple soul that I am, had thought his visit one of mere kindness. In a private conversation I should be likely to utter my own feelings and views. If Mr. Davis had not the heart to respond to these in an equally true communication of his, he ought to have had sufficient understanding not to identify them with intentions at “head quarters.”

Mr. D. promises some future observations about our schools. I do not wish to have to write again, and therefore, may be allowed one word about them here. My official connexion with the society does not, of course, interfere with my personal views, or rather, speculations on the propriety of resorting to schools, as the means of promoting the gospel of Christ. Missions generally have employed them, whether successfully or not, is a question somewhat difficult. Certain it is, that in Ireland, notwithstanding the schools established by every body of Christians, popery has increased greatly. No man who knows me, will think I am opposed to education, or indifferent to Christian, to well and piously conducted schools. But they have their own effect; evangelical ministrations have theirs. Whether of them be the more likely to subdue the popery of Ireland, admits of dispute. One has been tried on a pretty large scale; try the other. Let them both be put into active, efficient operation. Mr. Davis will denounce these sentiments as crude, as those of an ignorant enthusiast; still, so far as I have any decisive views on the question, these are they. I never have thought schools useless, so far as the object of our Society is concerned. Is it likely, then, that I should say anything that could in an ordinary mind, leave the conviction that I intended to be accessory to their “destruction?” As compared with some former years, our last year’s number of schools is small, but the true reason is given in the report. Schools commanding local patronage will remain, when ours, entirely dependent on exterior support, will decline. Our salaries to the conductors of schools, fixed when education was much lower than now, are not sufficient to retain men fit for the work of instructing, whenever other societies giving larger salaries, establish schools in any of our neighbourhoods; and though we are not prevented from augmenting the amount of our salaries, it will

be seen that with our funds, this can only be done by decreasing their number. One efficient school, Mr. D. will allow, is better than two inefficient ones, except only for the sake of the excitement which he very properly deprecates, and none of our brethren in Ireland is fettered by instructions from the Committee, in relation to such efficient schools. If Mr. D. compare former years’ reports with the last on this part of the subject, and still desires to prolong the controversy, though I do not wish it, I am prepared for as searching an investigation as he shall choose to call for.

IV. Mr. D. says there were fifty-one readers in 1833, and asks “how many we employ now?” In 1833, the report stated that there were fifty readers; two years afterwards there were forty-five. Both as to schools and readers I must be held responsible for what has occurred only during the last two years and a half. Of these forty-five readers (there were but thirty-six when I became secretary), the greater part were Sabbath readers only. From information obtained on the respective spots, in 1837, it was deemed desirable to cease giving salaries for reading the Scriptures on Lord’s days. My fellow-traveller and myself united in giving this advice to the Committee, and they, after mature deliberation, adopted it. The effect was, of course, to lessen our number of readers, but not the amount of value of labour performed by that useful class of men: for, First, the Sabbath readers who were worth continuing, still prosecute their work, and are encouraged to do so, though we do not now give them regular salaries, and deem it inexpedient to add them to our lists. Secondly, A few of the most valuable of them employ a portion of every evening, as well as the Lord’s-days, in their work, and for this we pay them: and, Thirdly, the number of daily readers is augmented; we had twelve at the last annual meeting; we have now eighteen, besides the Sabbath readers, not returned in our list. I do not wish to withhold information from Mr. D., or any other gentleman who is entitled to receive it. Mr. D., however, might have found out what readers we employ, if he had vouchsafed to read our report.

V. Mr. D. asks, “What are the several alterations which Mr. G. declares are now being effected—what the others which will in due time be proposed?” For the first of these questions, I beg to refer him to the report for 1838, and to the preceding details. To the second, I cannot at present give an answer, except that no alteration will be made affecting the rules of the Society. The committee are resolved, and if I may be allowed to speak of my own intentions,

I am resolved also, as God shall mercifully direct and strengthen us, to secure a benevolent, and Christian, and evangelical attention to some at least of the "seven millions of perishing Romanists."

I beg pardon for the length to which my letter has stretched. I do not know, whether in justice to the subject I could shorten it; and in conclusion, would respectfully suggest to Mr. Davis, that when next he calls in question or censures the proceedings of a body of men whom he knows not, he will be pleased to acquaint himself with their proceedings.

I am, my dear Sir,

Very truly, yours,

SAMUEL GREEN.

Walworth, Oct. 3, 1838.

To the Editor of the Baptist Magazine.

Dear Sir,

Being accustomed to watch every movement connected with the Redeemer's kingdom in Ireland, I was pleased to find in your periodical for August, a letter from G. H. Davis, and one in the present month, from J. Statham: both are interesting, as calculated to awaken the attention of our denomination to the spiritual wants of this country. Mr. Davis, it appears, was a long time a resident, and speaks from experience, Mr. Statham speaks from knowledge acquired in a tour of last year; I too, have had some opportunity as a resident for upwards of twenty years, of witnessing its lamentable spiritual condition, and these gentlemen will, I trust, bear with me, if in some particulars I differ from them both. The Baptist Irish Society is stated to be the most efficient of any, according to the extent of its means: to this I perfectly agree. Mr. Davis states, "The population of Ireland consists of Papists, Church of England members, and Presbyterians, with some few Methodists, some few separatists, and still fewer Independents—there are many Baptists scattered through the other divisions, but they do not form a body sufficient to be taken into separate account; now, as to the various classes of Protestants, it is said, "We presume our missionaries are not sent to convert them?" allow me to ask, why not? are they not, with very few exceptions, unbelievers? Although it is admitted that the gospel is faithfully preached in many of our churches, has the effect ever been proportioned to the means, or is it not true, that churchmen are not unfrequently found with a deep-rooted prejudice against the truth as it is in Jesus; drilled into an unscriptural system, by supposing they are in infancy made members of Christ, children of God, and inheritors of the kingdom of

heaven? I wish that teaching those the truth had not by Mr. Davis been called "a work of supererogation." Two persons added to the church here, very recently, both date their conversion, not to their clergymen, although of the Established Church, but to the schools and readers of the Baptist Irish Society. This is not I humbly hope, "seducing them from their communion," but turning them from darkness to light, from the power of Satan unto God. As to the poor Roman Catholics, they are much to be pitied; thousands are anxious to hear and read the word of God, and the truth is like leaven, diffusing itself throughout the land; two have been lately baptized here, and added to the church, others I trust are on the inquiry. The readers and schools are decidedly the best adapted to the state of the Catholic population at present, and under existing circumstances in Ireland; their facilities of access, and simple manner of telling the truth, at once presses the subject on the attention, as the effects prove in so many instances, God has blessed this (in man's estimation) feeble instrumentality, and I have no doubt that the gospel is as effectually preached as by our missionaries; here I respectfully differ from Mr. Statham. Surely, neither reader nor missionary has any new thing to tell, "if any speak, let him speak as the oracles of God;" it is the truth as taught in the Sacred Scripture, "which is the power of God to salvation, to every one that believeth." I suppose Mr. S. intends, by arrangement it is made more effectual; but in all the west of Ireland, observation convinces me the result of the two has been 75 per cent in favour of the readers. Far be it from me to undervalue the labours of our brethren the missionaries, who have been faithful. I have for many years been desirous of seeing a church with its pastor, &c., in every principal town in Ireland. I have repeatedly mentioned this to our brethren in London, and hence, made some practical efforts in several places to accomplish it, not that these principal towns are always locally the best, but from these the word might be sounded out in the villages also, and that churches, such as described by our respected brother, might be ultimately planted in every village and town-land, in this very interesting country. The difficulty of selecting suitable machinery has frequently been a subject of regret. The missionaries who are the superintendents and corresponding agents with the committee, should be men of intelligence and sterling piety, "who for his name's sake" come to Ireland, to benefit poor sinners in every possible way: some of such there are, and more could be usefully employed. I like much, the idea of a local



committee; this would be likely to be beneficial in various ways, chiefly in regulating and watching the movements of the instrumentality employed, and if occasional visits could be obtained by our brethren in the ministry; besides the benefit to their health, they would convince us practically they do care for the spiritual wants of Ireland. I am an advocate (in the fullest sense) for the voluntary principle and independence, if at all practicable, so that the funds of the society should not be burdened by these visits which I recommend; and let faithful men, as readers be employed, as extensively as possible, and in no one instance let the schools give place to those of the national commission.

I am, dear Sir,

Yours sincerely,

S. JACKMAN.

Boyle, Sept. 24, 1838.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—I have lately read in your periodical two letters addressed to you by the Rev. G. H. Davis, on the operations of the Baptist Irish Society. Of that institution he appears to speak in favourable terms, but, I am sorry that in doing so, he has misrepresented a kindred Society. He says "The Irish Society merely employs readers in the native tongue—it has no schools for the rising generation."

If that gentleman will take the trouble of reading the last report of the above Society, he will find, at page 20, that it has 770 schools, containing 18,843 pupils, for the express purpose of religious education; and that those schools are situated in the most benighted districts of Ireland.

In addition to the Irish Society's schools, there are several supported by public contribution, and others by private benevolence.

In a part of the county Longford, where our Society had two schools a few years ago, the late Lady Ross built several school-houses, and established schools in them, which rendered the Baptist schools unnecessary.

If we also take into the account the schools established by the national board, and those of the Hibernian Society, it must be evident to all persons of intellect, that preachers of the gospel are more required in this country than any subordinate agency.

But Mr. Davis asserts that the gospel is faithfully preached in this country by the ministers of the Establishment, and those of the Synod of Ulster. I would rejoice if this were indeed the fact, but I am sorry to say that I know it in very many cases to be otherwise.

In this part of the country I am a little acquainted with the labours of twelve clergy-

men, and I am confident that not more than two of them understand or preach the gospel. And I am sorry to add, that some of them are men of *immoral character*.

\* \* \* \*

In the Church Establishment there are a few happy exceptions, but from my knowledge of Ireland having itinerated in all the counties of it, except six, for about sixteen years, I fear that not one-half of the ministers of the Establishment, or of the Presbyterian bodies, are truly converted men.

\* \* \* \*

Mr. D. also asserts, that the Catholics will not come to hear us, and that we are denounced by them as doubly damned! In these assertions he is equally unfortunate, for in the course of the last seven weeks, I have frequently had more than twenty Catholics hearing me in this town, and some of them have waited to speak to me after the service.

He has also told you, Mr. Editor, of Gideon Ousley, whom he calls a martyr Methodist, addressing the Catholics in their own attractive tongue, and of his being felled for his pains. Doubtless a principal cause of this was, his own injudicious mode of attacking them. Take a specimen of it; I heard Mr. O. addressing the Catholics in the street of Cavan, on which occasion he took a New Testament from his pocket, in which he read the certificate of a Catholic bishop. "Now," said he, "here is your own Testament, and I'll prove from it that your priests have sealed their own damnation!" Is this the way to convert the Catholics? Will it not rather excite to violence, and shut up the way to usefulness?

If Mr. Ousley, and others who have been labouring in Ireland, had preached Christ crucified, as the apostles did, they would doubtless have been more successful. The name Papist frequently occurs in Mr. D.'s letters, a name well known to be offensive to the people thereby designated. *This is the spirit that keeps the Catholics so far away.*

I would, therefore, say to the Baptist Irish Society, send ministers to Ireland; you cannot send too many, if they be men of a right spirit; they are wanted in the north and in the south, in the east and in the west; but do not send any who wish to exhibit themselves more than to preach Christ, or who will rail against the Catholics instead of inviting them to the Lamb of God, who taketh away the sin of the world.

\* \* \* \*

I remain, Mr. Editor, wishing that Mr. Davis may employ his talents to better purposes,

Respectfully yours,

W. HAMILTON.

Athlone, 17th Oct. 1838.

# MISSIONARY HERALD.

CCXXXIX.

NOVEMBER, 1838.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

## FOREIGN INTELLIGENCE.

### EAST INDIES.

After considerable delay, we have received letters from Calcutta, conveying a variety of intelligence from that and the surrounding stations. A brief note from Mr. Thomas, annexed, informs us that death and disease had been making fresh inroads on our little missionary circle there. Mrs. Yates, the affectionate and valuable partner of the Rev. William Yates, died at sea on the 22nd of August; and Mr. George Pearce has been under the painful necessity of embarking for England, his late voyage to Bombay having proved ineffectual for the restoration of his health. Mr. Williamson, of Beerbloom, has been invited to visit the stations left destitute, we hope but for a season, by the departure of Mr. Pearce.

The first station from which intelligence is conveyed, in the sheet narrating these afflicting particulars, is

### DUM DUM.

Rev. W. B. SYMES's account for May, 1838.

The only villages in which I have laboured during the month are Gourypore, Taditty, Rajahhaut, and Barassat. The native preacher has accompanied me on each occasion, and, as usual, we have read the Scriptures, prayed, preached, conversed, and distributed tracts. Nothing, however, has occurred worthy of notice, except at Bera Bery. There are two brothers at this place with whom I have often conversed, and of whom I entertain hopes. They are Hindoos of high caste, and both exceedingly wealthy. A school-room has been built, and a teacher employed at their expense. As I believed them to have felt the force of truth, I persuaded them to introduce the Scriptures.

They have done so; and at my last visit I had the pleasure of hearing six Bengalee boys read a portion of the New Testament. This village is about seven miles east of Dum Dum.

I stated in my last letter, that the Lord had been working powerfully in the minds of many here, and that we had ten of whom we hoped well; this work has been on the increase, and much of my time has been taken up in conversing with persons under serious impressions. So great is the spirit of inquiry at present, that no less than six individuals have been with me this morning, for the purpose of obtaining spiritual instruction. I have baptized two this month. One of them is a European, and the other an East Indian. We have at present seven candidates.

31st May, 1838.

### CALCUTTA.

Rev. W. ROBINSON's account for May, 1838.

Of my labours, under existing circumstances, I can say but little; but I can tell you what death has done.

On going to chapel on the first sabbath of last month, I was informed that an aged man, one of our members, was very ill; I suspected he had the cholera. After preaching, and administering the Lord's Supper, I received a message from him, expressing a wish to see me. I went and found him very ill with the cholera, dangerously so, as it appeared to me. I talked to him about his hope in Christ, and prayed with him. He spoke chiefly of his own state as a sinner, and his trust in Christ as the Almighty Saviour. Though he was an old man of eighty-four, he was but a young Christian, and his acquaintance with the doctrines of Christianity was elementary; but he had felt the power of divine truth on his heart. He was born in the neighbourhood of Kettering; he had followed the sea the greater part of his life, and when I first knew him,



two or three years ago, he seemed a confirmed self-righteous character. He soon applied for admission into the church, but fearing him to be in a dangerous error, I gave him no encouragement. I tried to make him understand the insufficiency of his own self-righteousness, the efficacy of the Saviour's atonement, and the necessity of depending entirely on him; this I did often, both in conversation with him, and from the pulpit. He perceived that many of my remarks from the pulpit were directed to his case, but he did not, like many, take offence; no, he thanked me for taking so much pains with him, and labouring so much to make things plain to him. Thus by degrees he was brought, as I have no doubt, to see his lost and helpless condition, and to feel his need of Christ. After repeated applications, he was at last admitted into the church; he was baptized with his wife in September, last year. From that time to his death he gave me great satisfaction; he seemed to be a humble Christian, deeply sensible of his own unworthiness, and clinging to Christ as his only hope. Of his affection for me as his pastor, he gave many proofs. I could see that I lived in the poor old man's heart; he also showed great love to his fellow Christians, and they loved him much in return. Though we were for a long time afraid to admit him into the church, yet, after his admission, we rejoiced over him, and said, "Is not this a brand plucked out of the fire?" I said to him, when I was about to leave him on the morning above mentioned, "Brother J., I must leave you, as I have a hard day's work to-day." He looked at me, and said, "Oh, I love you very much."

About seven on the same evening, just before the commencement of the evening service, I was informed that another of our members had the cholera, and wished to see me. As I could not go at that hour, I requested my son John to visit him, while I went to chapel. After service I received a very pleasing account of him. He was in a very comfortable state of mind, and had a great desire to depart and be with Christ. "If ever," said he, "the Saviour loved a poor sinner, he loves me." He, too, expressed great affection for me as his pastor, and sent his love to me. He thought, I suppose, and I trust it was so, that I had been the instrument of bringing him to trust on the blessed Saviour. He was, I believe, about thirty years of age, but he had been blind from the age of six. He was a ward of the lower orphan-school. The hearing of a book read first awakened his attention to divine things; and no sooner did he begin to think about his soul, than he inquired for the Loll Bazar Chapel, where he

became a regular attendant to the day of his death. He was baptized in August last year.

On the following Sabbath morning, I preached a funeral sermon for them both, to a very attentive and serious audience. We had lost two members and two hearers by death in less than a month; and wishing to impress upon those who then heard me the uncertainty of life, and the probable suddenness of death, I reverted to this circumstance in my introduction, and said, "Both these friends were in health till last Sabbath, and now I have to preach a funeral sermon for both; who can tell whose funeral sermon will be preached here next Sabbath?" Words which now appear to have been awfully ominous, and almost prophetic. I could not have preached on that day, had I known whose funeral sermon would be preached there on the next Sabbath. The event, alas! soon showed whose it was to be; it was to be that of one who was there and heard me, and marked my words; it was to be that of my own beloved and most affectionate wife. The next Wednesday, about one in the morning, the fatal cholera attacked her, and before one at noon she was a corpse. Thus was the desire of my eyes taken away with a stroke. I left her, in her usual health, about four on Tuesday afternoon, to go to Serampore, where I had a little business to transact. The infant was hanging on her breast, when my lips met hers in a parting kiss, hoping to see her again on Thursday morning, as well as I had left her. I was sitting at the breakfast-table the next morning, when a servant appeared at my side, despatched on purpose to bring the mournful tidings, who told me that my dear wife was ill of the cholera, and that I was requested to return immediately. I obeyed, and was instantly on my way home. I cannot describe the state of my mind during the journey. I hoped and feared, and prayed, and turned over the pages of my Bible, to find something to comfort me; but nothing had any great effect. I was in a kind of stupor. When I arrived, the sorrowful countenances and flowing tears of my children and friends might have told me the fatal truth; but as no one spoke in plain terms of the extreme danger, I at first indulged hope. She knew me, and I might have spoken a few parting words to her, though she was unable to converse; but not suspecting her end to be so very near, I only made an inquiry or two about the pain she felt. I assisted to turn her, and then, to my inexpressible grief, I saw her sinking into the arms of death; she spoke no more, and in a few minutes she was gone. She had spoken about the state of her mind before my arrival, so as to give

great satisfaction. About four in the morning, when she began to fear a fatal result, she felt a little alarmed, but afterwards looking to the great atonement, her mind became composed, and she seemed willing to depart. She was heard to pray several times, and her last petition was, "Lord Jesus, receive my spirit."

About ten days subsequently to my own severe loss, I was called to visit the dying bed of another very amiable wife, who, with her husband, had been baptized in December last. The scene renewed my sorrows; I was neither fit to converse with the dying saint, nor to administer consolation to the mourning husband. A steady faith in Christ showed that she was prepared to depart. On the following morning she closed her earthly career, and in the evening, Sabbath evening, I had to officiate at her grave, standing close to that of my departed wife. It was a painful service, but the Lord carried me through it.

Thus the mortal remains of four members of the Loll Bazar church have, within the short space of one month, been deposited in the grave yard; and four happy souls have, within the same short period, been taken to join the spirits of the just made perfect.

*Calcutta, June 5th, 1838.*

### CHITTAGONG.

Rev. Mr. JOHANNES' account of the Benevolent Institution.

Most of the lads once attached to this Institution are enjoying respectable salaries. They are mostly employed as writers in the government offices in this district. A great many are engaged as writers at Akyab and other Mug stations. The salaries they enjoy are from sixteen to two hundred rupees per mensem. Many are respectable commanders of vessels belonging to this sea-port. Others there are who are farmers and merchants. These young men, once educated in Biblical knowledge, have been observed to be extremely lax in the Romish faith, in which they have been brought up. With the knowledge they have received, they cannot rest in the trumperies of their religion for salvation. Idolatry they abominate. They have learned the gospel. They know repentance and faith constitute salvation, faith in that Saviour "who is the way, the truth, and the life." Some have been converted to God; their memoirs have been published. If few, compared to the numbers who have left the schools, have turned to God, all I can add is, that he has wrought what it has pleased him. I exercise the utmost confidence that he will yet appear, and bless the instruction afforded to them.

On meeting and sabbath days, those who understand attend, and many love the word of God.

Friday, 4th May. Attended to my school till three. In the evening was pressed by a scholar to have worship in her house. I accepted her invitation. There were about twelve persons present. After service the family requested me always to call, and hold forth the word of life. Here I saw an old woman upwards of one hundred years old. Her knowledge of Christ and salvation appeared extremely imperfect. It is a pity to observe the deplorable ignorance under which the Roman Catholics are sunk. For these twenty years that I have laboured at Chittagong, I have not seen one priest who I could conscientiously say, cared for the souls of these people. The present man is a Frenchman, preacher in English and Bengalee, but imperfectly in both. He is, however, a far superior man, considering the character of his predecessors. He is going to establish a school. Already he eyes my school rather invidiously. He has prevailed upon the people to send their children to him, and in this he may succeed; but I doubt whether my boys will leave me, notwithstanding the exertion of parental authority. Such is their love to me.

Tuesday, 8th. After school, went over to my Puckah chapel building. Its dimensions are 68 by 38 feet. It is intended both for a place of worship and school-room. It was commenced five years ago, by public subscriptions raised at this place, the contributions being principally made by the civil and military gentlemen of the station. It was begun at the suggestion of a few friends who thought a public place of worship necessary, the religious services being now performed in my private house, where many object to attend. It has already cost upwards of 2,000 rupees, and before it is finished it requires 500 rupees more. The Serampore mission promised me this sum a few months ago. When this place is finished, it will be worth 3,000 rupees, if not more. It is built in an eligible situation, and is perfectly dry, and elevated from the ground. Ever since I begun this building, I have not done my duty as I should do. I have only tried how to finish it, for when I have a place of worship, I think I can go on more successfully in my work. Hitherto I have held the school in my house, and this has put me and my family to no small inconvenience. The workmen being employed monthly, require my superintendence; and when I attend to this, I find preaching abroad is not properly attended to. However, in all my work I feel a satisfaction that I am not labouring for private ends. The ambition of my life is that I



may finish my course with joy, and the ministry which I have received of the Lord Jesus Christ.

Monday, 21st. Before I dismissed my boys to-day, I read and explained a portion of the divine word. Some of the boys were affected. I told them that, in the course of my reading and explaining the word of life, I wanted them to judge for themselves,—to observe every passage of Scripture, and to note how far the unerring test of truth, the infallible word of God, would bear out the Romish church in their superstitious practices and tenets. That, instead of being guided by the priest, by the prejudices of their parents, if they would apply to God for direction, he would no doubt direct them into all truth. The children felt the truth, and some asked me to give them Bibles.

Thursday, 31st. Read the journal of the native preacher. He has during this month laboured in preaching the gospel to the extent of two miles, morning and evening, in all the haunts and public places. He says "the Hindoos hear and receive books." The Mahomedans oftentimes slight him, reject Christianity, and are disposed to gain-say his preaching.

#### JAVA.

From Mr. Bruckner to the Secretary, dated,

*Samarang, 2nd December, 1837.*

My dear Friend and Brother in the Lord Jesus Christ.—Several months ago, I wrote you a letter and sent you a parcel of Javanese books, which I hope have reached you by this time. Since that time we have reprinted one of the Javanese tracts in the Arabic character, as a great many of the natives can read their language better in the dress of the Arabic character, than in their own. All those who have been in the schools of the priests can read Arabic, as all the books which they use are either in the Arabic tongue, or in the Javanese with the Arabic character. Mr. Young, at Batavia, the assistant of Mr. Medhurst, has kindly assisted me in printing the mentioned tract for me by his lithographic press. Now he is printing the book of Genesis for me by the same instrument, which I find very well adapted for the native languages. The natives are constantly desirous of tracts and books in their language, and when I meet with any to whom I have given some formerly, and say to them, Well, I have already given you some; what have you done with them? The general answer is, O sir, my brother or relation saw it, and he asked for it. By this means are books disseminated in distant villages. I should humbly

trust in the Lord that he will witness with his truth in many a heart of the natives whilst they are reading of his mercy and justice; although I must add with sorrow that I see little yet of its effects. Want of thought is a prominent feature of this people; to this must be added the prevailing habit of opium smoking, and which appears is spreading farther like a contagious malady from year to year. It happens often that I fall in with people who are addicted to smoking opium; thus it happened last Sunday, while I was walking in the compounds or villages, that I saw a man sitting before his lamp smoking. I entered his hut, telling him how sinful it was to ruin his body which God had given him, by this poison, and how necessary it was for him to leave off, and turn to the Lord for mercy. While I was speaking, several more of the neighbours came in seating themselves on the ground to listen, when I expatiated on the way of repentance. Several of them approved of what I said, and asked for tracts. The first man had laid down his pipe while I spoke, but when the company broke up, I went also away; but a boy called behind me, saying, "there! he smokes again!"

I regret that I cannot now go so much among the natives as I used to do, on account of bodily weakness, and especially of my lungs, in which I feel frequently pain when I speak long and often to them. Yet I have reason to be thankful that I am not laid aside altogether. May I still be spared to see the Lord's kingdom come in this island! I have sent some New Testaments to the upper parts of the country. One had fallen into the hands of a prince who used to read diligently in it, and had learned the history of our Saviour from it; which he admired much. A friend of mine came lately here who informed me of the fact. Thus it would appear that the word of God is still free.

#### JAMAICA.

*Port Maria.*—Our readers may have noticed, from an article which appeared in our September number, that Mr. Day, at the recommendation of several of his brethren, had taken charge of the stations at Port Maria and Oracabessa, left vacant, more than a year ago, by the decease of our late missionary, Mr. Baylis. This change of residence was, on various accounts, a self-denying one to Mr. Day; but the following extract from a letter, written soon after it had occurred, will show its necessity and probable advantage:—

These stations I found in great need of the superintendence of some missionary; many of the members had left, and attended other places of worship, and those that remained were very dissatisfied; they had been expecting a minister for so long a time, and so often been disappointed, that a large body of the members had resolved to join some other denomination of Christians, if a minister did not come to them within six months. I came among them a few weeks after this determination was made, and many of the people knew not how to express their joy and gratitude, at the prospect of being again favoured with the word of life, and the regular administration of Christian ordinances. The congregations, which were much diminished, are now increasing, and already I have pleasing evidence that my labours have not been in vain amongst this people. Last week I went to Bagnal's Vale, where my worthy predecessor had a preaching station; he had succeeded in gathering a large congregation in that densely-populated district, but since his death many of the people will not attend at all, and many listen to preachers who have not the sanction of Christian ministers, or come at the request of some of the members of the church to Oracabessa. I sent word that I would visit them on a certain evening; when I arrived, I found a great number met together in a house on Russel Hall estate, where I preached to them, and was kindly entertained by the overseer of the property, who made me promise to repeat my visit as early as possible. He also desired me to speak to the negroes, as they were not going on so well as he could desire; and my speaking to them, he said, would be much better than soliciting the interference of the Special Magistrate. This I did early next morning, and they all promised to do well, and hoped they should soon see massa again. This station is about 16 miles from Port Maria, and 8 or 9 from Oracabessa. This distance, and roads sufficient to startle an Englishman, will prevent my visiting it as often as I could otherwise do; but I will give to it all the attention I am able. At Oracabessa we have a neat and substantial chapel, which was completed a short time before the lamented death of my predecessor. At Port Maria we meet in the same chapel which was tumbling down before his death, and which almost daily gives us some indication of its increasing decay and final dissolution. The house, too, in which I live is the same in which Mr. Baylis died; it admits the rain, and affords shelter and safety to numerous scorpions and centipedes, from which myself and family are often in danger. I have been endeavouring to rent a house, but have not succeeded, being unwilling to give

the rent required for it. At present I have no prospect of a change for the better, except in building, and even that is rather distant.

We regret to add, that intelligence has just arrived of the death of Mrs. Day, on Aug. 31st, soon after giving birth to a female infant. Her afflicted husband was himself also much indisposed at the time of writing the letter.

*Old Harbour.*—Under date of Aug. 20, Mr. Taylor writes as follows:—

My congregation and school are greatly increasing, and I think I must add a second wing to my chapel. We want help on this side of the island, particularly in Clarendon, Vere, and Manchester, where professed Baptists abound. I could go, and collect a thousand people in each of these districts immediately, and I think it a pity something is not done for them. May the blessing of God attend the recent change in the condition of the people, and all our churches become increasingly prosperous!

*Falmouth.*—On the "Freedom day," August 1, after religious services, in the course of which, an appropriate sermon was preached by Mr. Knibb, from Neh. xii. 42, 43, a public meeting was held in the chapel, at which, all the speakers, except the pastor of the church, who occupied the chair, were descendants of Africans. As specimens of the addresses delivered by these free men, on the very day of their becoming such, we extract the following.

*Mr. William Kerr*, who rose to move the second resolution, said, "My dear friends, I stand up to give hearty thanks to the people of England for sending us the gospel. One time I was blind, but the gospel make we see, one time I was deaf, but the gospel make we hear. The gospel bring we to see this day, the gospel bring we free. (hear, hear). No one can tell what we see one time, and what we was suffer; but the gospel bring us joy. We bless God, we bless the Queen, we bless the Governor, we bless the people of England for the joy we have. Let we remember that we been on Sugar-Estate from sunrise a-morning till 8 o'clock at night; the rain falling the sun shining, we was in it all. Many of we own colour behind we, and many before; we get whip, our wives get beat like a dog, before we face, and if we speak, we get the same; they put we in shackle; but thank our Heavenly Father we not slave again!" (cheers).

*Mr. William Smithson* rose and remarked, "My dear friends, I am called upon to speak



a few words, which I do with much feeling to my heart: my feelings are so much I can hardly speak. My dear friends, we did not expect to see this day, but God has spared us to see it. The same God who said "Let there be light, and there was light," has brought us to see this day. If it was not for the gospel, the freedom would not have come. The people of England, who did not know us, cared for our poor immortal souls, and sent us the gospel, (hear, hear) and then send us ministers to preach the gospel to us (hear). We thank God for the gospel, and for the ministers who have preached to us; we pray God to spare them, and enable them to go through that work which they have begun. We pray for better freedom; for that good part which shall never be taken from us. We pray God that we and we ministers may be together in heaven, where we shall praise God for ever." (hear, hear).

Mr. Edward Barrett rose to move the fourth resolution, and said: "My good friends, we are meet together here, to show our gratitude to a certain gentleman and the people of England, who felt for us when we did not feel for ourselves. We have been made to stand up and see our wives flogged, and we could not help them; the people of England did not see us, but God see us, and God stir up their hearts to get us freedom, and now we are all free people! (cheers) What shall we say? Let us lift our hearts and bless God, let us bless Queen Victoria, (hear, hear), yes, Kings did sit on the throne, but kings did not make we free; no, that was left for a woman to do; when kings could not do it, Victoria did. (Tremendous cheering). She send a good Governor, who use his best efforts, (hear) who will not allow us to be imposed upon, (hear, hear); when we lay down in the cool shade, must we not raise up our hearts and hands to Almighty God, for the blessings he gives us?"

## HOME PROCEEDINGS.

### CARDIGAN AUXILIARY SOCIETY.

The Annual Meeting of the Cardigan Auxiliary, in aid of the Baptist Mission, was held on the 23rd and 24th of Sept. At 6 o'clock in the evening, Rev. Messrs. Eustace Carey, and J. Jones, of Blaenavon preached to an over-crowded congregation, from Rev. i. 5, 6, and John xviii. 37, 38. Both sermons were characteristic of the respected preachers. On Monday evening a public meeting was held, P. Brown, Esq., in the chair; and Messrs. E. Carey and J. Jones (deputation from the parent society); Philips, (Indep.); W. Thomas, Blaenywaun; W. Roberts, Penypark, &c., very eloquently and forcibly addressed the meeting on the importance of missionary efforts, and the

pleasing prospects which now present themselves in the East and the West. Mr. Carey's speech, in particular, rivetted the attention of all present, and excited the best feelings of his heart. He seemed to have imbibed a large quantum of "Welsh fire;" so that his successful efforts made all to *jump for joy*, and to regret that his visits were, like those of angels, short and far between. The collections, including the donation from the Sunday School, amounted to £52 11s. 3d.

Not many years ago, the collection from the church at Cardigan, (which was nearly as numerous then as it is now) was only £1. 1s., but since then, the church has inhaled a missionary spirit, and the sums collected augment every successive year. I beg to state that the church here would not make half the amount they have done this year, if they had adopted the plan of most other churches, to collect only at the time the deputation visit them. The friends here have devised a better plan; they collect in the Sunday School, each teacher has a missionary box, and receives *weekly* the *voluntary offerings* of his class; and when it is stated that from Oct. 9, 1837, to Sept. 23, 1838, the different classes collected the sum of £37. 7s. 4d., it will be seen that the Sunday School here has carried out the Cornish motto, "one and all." We invite the Welsh churches, aye, and the English churches too, to imitate us in the above plan, and to exert themselves more on behalf of the heathen; and by doing so ere long there will be,

"Meib i Garey 'mhob gorawr,  
Canwgf mwy, cyn auaf mawr."

A respected friend said to one of our deacons lately, "I hope your great exertions on behalf of the missions do not curtail your benevolence towards the ministry," &c.; the reply was, "No, sir, far from it, but on the contrary, our minister receives now nearly double that he did when the collection for the mission was only £1 1s. The academy receives from us three times as much as on prior years, and no other good cause receives a fraction less."

J. M. T.

### DEPARTURE OF MISSIONARIES.

On the 21st of September, our friends Mr. and Mrs. Parsons, embarked on board the Moira, at Gravesend, for Calcutta. Mr. and Mrs. Aveline, also, embarked on board the same vessel, for the Cape of Good Hope, whence they will proceed to Graham's Town, to occupy the post left vacant by the decease of Mr. and Mrs. Davies. May the divine protection be graciously experienced by these dear friends on their voyage, and an abundant blessing rest on their future labours!

## LIST OF LETTERS LATELY RECEIVED.

**EAST INDIES.**—Rev. James Thomas, Calcutta, Jan. 17, May 1; Messrs. Penney and Thomas, Calcutta, May 2; James Penney, Calcutta, July 16; Andrew Leslie, Moughyr, April 21; Henry Beddy, Patna, April 15; G. Bruckner, Samarang, Dec. 2.

**WEST INDIES.**—Rev. John Clarke, Jericho, March 8, May 1; Kingston, May 16; Utica, U. S., July 11; Thomas Burchell, Montego Bay, May 1, (two); Kingston, May 26, 28; Montego Bay, May 28, June 25, July 18, Aug. 21; John Kingdon, Belle Castle, May 8, Aug. 10; B. B. Dexter, R. Bueno, May 7; Stewart Town, June 13; William Knibb, Annatto Bay, May 3; Falmouth, May 8, 29, (with others); June 7, (two) 12; July 3, 13; Thomas F. Abbott, St. Ann's Bay, April 21; Anatto Bay, May 3; St. Ann's Bay, May 28, June 11, July 3; Samuel Whitehorne, Kingston, May 12, July 30; Joshua Tinson, Kingston, May 9, 11, Aug. 14, (two); James Reid, Hayes Savanna, May 22; Vere, June 27; Walter Dendy, Salter's Hill, May 14; David Day, Falmouth, May 17; Port Maria, July 18, Aug. 15; Samuel Oughton, Lucea, May 29, June 26, Aug. 24; John Clark, Brown's Town, May 29, and another without date; John Hutchins, Savanna-la-Mar, June 5, July 10; J. M. Phillippo, Spanish Town, June 9, July 7, Aug. 12, (two); Josiah Barlow, Anatto Bay, May 28; W. Snaggs and J. R. Walker, Kingston, June 29; H. C. Taylor, Old Harbour, June 27, Aug. 20; L. H. Evelyn, Lucea, July 10; T. E. Ward, Falmouth, Aug. 14.

**BAHAMAS.**—Rev. E. F. Quant, Grand Cay, April 17, May 18, July —, 27; T. Applegate, Nassau, May 4, June 7, Aug. 6; T. Leaver, Nassau, April 27, June 9, 11, Aug. 3; R. Bell, Nassau, June 11; C. J. Stammers, Turk's Island, May 18.

**SOUTH AMERICA.**—Rev. Alex. Henderson, Belize, May 12, July 14; H. Philpot, Belize, May 11, July 24.

**SOUTH AFRICA.**—Messrs. Kidwell, Nelson, and Webb, Graham's Town, June 1.

## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, from Sept. 15, to Oct. 15, 1838, not including individual subscriptions:*

**Worcestershire Auxiliary, by Mr. Har-**

wood, Treasurer:—	
Astwood.....	10 16 7
Alcester.....	13 3 0
Atchlench.....	2 14 0
Blockley.....	12 17 5
Blakeney.....	2 0 3
Bromsgrove.....	16 9 1
Coleford.....	32 10 0
Cheltenham.....	27 14 6
Campden.....	5 15 8
Evesham.....	26 13 1
Fownhope.....	0 14 6
Gorsley.....	6 0 0
Hereford.....	12 15 3
Kidderminster.....	12 9 9
Kington.....	10 0 0
Lydney.....	11 7 6
Lydbrook.....	2 8 6
Ledbury.....	3 3 0
Leominster.....	13 6 3
Madley.....	2 11 0
Monmouth.....	4 0 0
Peterchurch.....	2 5 3
Pershore.....	21 8 8
Ross.....	12 13 1
Ryford.....	5 1 0
Stratford.....	28 8 11
Stourbridge.....	10 14 0
Tewkesbury.....	101 17 6
Worcester.....	53 8 4
Withington.....	2 10 6
Westmancoate.....	6 5 0
Upton.....	9 6 0
	480 7 7

**West Riding of Yorkshire, by Rev. J. J.**

Davies, and S. J. Davis:—	
Barnoldswick.....	6 6 5
Bradford.....	53 17 1
Cowling Hill.....	2 0 0
Cullingworth.....	2 7 4
Earby.....	1 7 3
Farsley.....	5 11 6
Gildersome.....	2 10 0

Golcar.....	1 15 1
Haworth, 1st Church.....	11 16 8
Do. 2nd Church.....	15 8 8
Halifax.....	21 0 10
Hebden Bridge.....	11 0 0
Horsforth.....	3 11 0
Hunslet.....	1 15 6
Keighley.....	6 0 0
Leeds.....	133 11 4
Long Preston.....	2 8 4
Lockwood.....	6 0 0
Millwood.....	2 6 7
Rawden.....	5 2 0
Salendine Nook.....	37 11 0
Shipley.....	14 15 0
Slack Lane.....	2 5 0
Stanningley.....	3 14 6
Steep Lane.....	2 1 2
Sutton.....	14 15 6
Wainsgate.....	1 13 7
	372 11 4

**Liverpool, Byrom Street, by Mr. J. L. Phil-**

lips..... 31 12 1

**Hull and East Riding Auxiliary on acct.,**

by John Thornton, Esq..... 140 0 0

**Rochdale, by H. Kelsall, Esq..... 227 18 11**

Heywood..... 3 3 3

Ogden..... 4 0 2

235 2 4

**Nottinghamshire Aux., by J. Lomax, Esq.:**

Beeston..... 1 10 6

Collingham..... 21 8 0

Nottingham..... 124 8 6

Newark..... 6 10 0

Sutton Ashfield..... 1 10 0

Southwell..... 3 13 5

Woodbro' and Calverton..... 1 7 4

160 7 9

**Sussex Auxiliary, by Rev. J. Aldis, and**

W. W. Evans:—

Battle..... 5 3 0

Hastings..... 30 15 8

Rye..... 5 7 0

41 5 8



*Monmouthshire, by Rev. S. Evans & W. Jones :*

Abergavenny (Frogmore Street)	6	16	6
Do. (Lion Street).....	14	9	0
Abersychan.....	7	11	0
Argoed.....	1	15	0
Bethel.....	2	1	0
Bethesda.....	7	14	0
Beulah.....	5	8	2
Blaenau.....	2	13	6
Blaenavon (Horeb).....	6	5	1
Do. (Ebenezer).....	2	12	6
Carleon.....	15	0	0
Castletown.....	8	14	0
Llanwenarth.....	5	3	9
Moriah.....	2	0	8
Nant-y-glo.....	7	17	11
Newport (Welsh Church).....	14	9	7
Do. (English Church).....	12	12	6
Pisgah.....	2	15	6
Ponthyrr.....	10	1	2
Pontrhydryn.....	7	2	0
Penycae.....(not received)			
Pontypool (English Ch.).....	9	5	0
Do. (Welsh Ch., Troisant).....	6	2	6
Do. (Do. Tabernacle).....	7	1	9
Rhymney.....	4	19	7
Syrowy.....	5	3	5
Tredegar (Welsh Church).....	19	12	8
Do. (English Church).....	5	0	8
Odd halfpence.....	0	0	5
200 0 10			

*Lincolnshire Auxiliary, by Rev. J. Burton and J. Dyer, jun. :-*

Boston.....	35	6	2
Burgh.....	12	2	8
Grimsby.....	12	7	8
Hedlington.....	6	0	1
Helpingham.....	1	17	3
Horncastle.....	18	9	11
Killingholm.....	4	8	1
Limber.....	2	0	6
Lincoln.....	41	12	0
Partney.....	4	19	6
Spilsby.....	4	13	0
Spalding.....	2	6	8
Wainfleet.....	2	13	6
148 17 0			

Colnbrook, by Rev. W. Coleman.....	7	15	6
Burford, by Mrs. Wall.....	4	8	6
Bovey Tracey, by Rev. J. L. Sprague.....	4	16	0
Cambridgeshire Aux., by E. Randall, Esq.....	91	5	8
Bedlington, by Mr. Phillips.....	0	6	0
Whittleford, Mr. Foster's family Missionary Box.....	2	2	6
Devonshire Square Aux., by J. Davies, Esq., Treasurer, on account.....	11	1	8
Chelsea, Collection by Rev. J. Burton.....	20	0	0
Chesham, Molety, by Rev. S. Green.....	5	13	0

The whole amounts from South Wales and Ireland are not yet received.

## DONATIONS.

James Edwards, Esq., Lyme.....	10	0	0
Ladies at Devonshire Square Chapel, by Mr. Hawkins, for <i>Chitpore</i> .....	5	0	0
William Kay, Esq., Liverpool, Do.....	5	0	0
Messrs. W. and G. Medley, Do.....	5	0	0
Mr. W. Walker, Do.....	5	0	0
The Misses Smith, Do.....	5	0	0
Messrs. R. Jones and Sons Do.....	10	0	0
John Cropper, Esq. Do.....	5	0	0
Mr. Hampton Do.....	5	0	0
Mr. John Lang Do.....	5	0	0
Mr. John Coward Do.....	5	0	0
W. B. Gurney, Esq. Do.....	5	0	0
Miss Cuttriss, Woburn.....	1	0	0
Mrs. Broadley Wilson, Clapham.....	30	0	0
Collected by Miss Beeby, Camberwell, for <i>Chitpore</i> .....	10	0	0
Miss Walker, Edinburgh, for <i>Schools in New Providence</i> , by Rev. Joseph Burton.....	10	0	0
Miss Barnard, Collingham, for <i>Chitpore</i> .....	0	10	0
A. G., <i>Horsington</i> .....	6	0	0
The late Mr. W. Morten, <i>Amersham</i> , by W. Morten, Esq.....	15	0	0
From <i>Jamaica</i> , by Rev. Samuel Oughton :-			
Gurney's Mount.....	54	6	8
Luca.....	62	5	10
Green Island.....	6	10	5

123 2 11 Currency, or Sterl. 74 0 0

*For the Liquidation of the Debt owing by the Society.*

"Of thine own have I given thee".....	5	0	0
Friend, by J. P.....	10	0	0

*For the Ten additional Missionaries to India.*

Friend, Walworth.....	0	10	0
J. P., Berwick-on-Tweed.....	25	0	0
Carlton-le-Moorland, Friends, by Rev. W. Robinson.....	2	0	0
Collingham, &c., Do, by Mrs. Nicholls.....	5	0	0
J. B. Winterbotham Esq., Cheltenham.....	5	0	0

## TO CORRESPONDENTS.

The thanks of the Committee are presented to Mrs. Williams, of Reading, for a box containing books from Miss Maurice, and other articles for Mrs. Philippo, of Spanish Town; to Miss Dudley, of Peckham, for a box for the Christmas Bazaar, in aid of the schools at Spanish Town; to friends at Regent Street Chapel, Lambeth, by Mrs. Meredith, for a box for Mr. Knibb; to a Friend, Blackfriars Road, for sundry magazines, and to Mr. J. Ramsden, of Leeds, for Fuller's Life and Works, 9 vols. Mr. Ramsden will be gratified to know that one of our laborious missionaries in Jamaica, in a recent letter, earnestly solicited Fuller's Works; they will, therefore, be forwarded to him by the first conveyance.

\* \* A Brief Sketch of the Mission, and of its various stations, &c., in the East and West Indies, has just been printed, and may be had on application at the Mission House, or to Mr. G. Wightman, 24, Paternoster Row, at 6s. per 100.

# IRISH CHRONICLE.

NOVEMBER, 1838.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

## *To the Treasurer of the Baptist Irish Society.*

My dear Sir,

Permit me through you to call the attention of the readers of the Chronicle to the labours of the Baptist Irish Society. This is rendered necessary by the discussion now going on in the pages of our Magazine. Some, I am aware, will regret that discussion; I do not, because I am fully convinced that every Society deriving support from the contributions of the public, ought to be able at any time to sustain a scrutinizing observation. I think I may confidently say, that our Committee will never shrink from such observation. Let it, however, be understood that the inquiry is more after honest attempts to do good, than after success. Encouraging as success in any good work may be, it does not, it never can, constitute the ground of obligation to undertake or continue the work.

Mr. G. H. Davis's representations are calculated to produce a wrong impression, as to what the Society is doing; and though, on each of the cases he cites, Cork, Clonmel, and Belfast, I fancy that the present month's Magazine will afford a sufficient reply, I may be allowed to place the true state of the case before our friends.

We have, then, at the present time, nine ministers, i. e., pastors and itinerants occupied in propounding, in such ways as they can, the gospel in Ireland: Isaac M'Carthy, William Thomas, Thomas Berry, William Hamilton, Charles Sbarman, John Bates, Henry Campbell, John Young, Charles Hosken; and to these may be added two other brethren, Mulhern and Mullarky, who constantly prosecute the same work. Two of these brethren have been in the employ of the Society nearly the whole time of its existence; three others were working nearly as they now do in the year 1835, the last year of the late esteemed Secretary's labours; the remaining six have been more recently appointed. Neither to the old agents, however, nor to the new, have instructions been given diverging in the least from the object of the Society, as stated in its original rules. On the contrary, those rules being taken as the basis of our proceedings, every agent has been admonished to throw into each department of labour all the vigour, zeal, and perseverance he can command. If our friends will take the trouble to read the instructions sent by the Committee, towards the close of 1837, to each of their agents, and printed in the Appendix of 1838 Report, the justice of this observation will be perceived. In locating some of these brethren, regard has been paid to the occupying of ground which affords the probability (or, at least, a greater probability than had formerly existed) of producing the elements of future and permanent good for Ireland. The large districts over which some of our brethren were wont to itinerate, have been divided, and other brethren have been sent to their aid; thus securing a more continuous and effective labour; and the results have proved highly encouraging. Brethren Hamilton at Athlone, and Berry at Abbeyleix, both old stations of the Society, may be cited in proof. We have also gone, in some recent measures, to the occupying of large places, rather than inconsiderable villages; and if this step had to be justified, I should say, (1) One is quite as open to our efforts as the other. (2) To these places the Society has had its attention called apparently by the providence of God. (3) Sinners converted to Jesus Christ in such towns are more likely to diffuse the word of life around them with effect, than if living in neighbourhoods where comparatively little association can be had. It is said that Irish Catholics cannot be reached by the preaching of the gospel. Be it so: will any brother add, "*Therefore the gospel must not be preached; no attempt of that kind must be made.*" If none will go so far as to say this—and I do not envy the hardihood of the man who will—then make the attempt where there is the greatest likelihood of the people's being in some measure freed from the iron grasp of prejudice or priestly tyranny. It were a new thing in the earth, and especially in the history of the church, for bigotry, oppression, and tyranny to be most powerful in the largest towns, and where of necessity the mind is most active. Is the popery of Ireland, as wielded by the priesthood, more hostile to the diffusion of the gospel than was the Judaism of the apostles' days; and yet the first ministers of the cross went to the largest places to discharge their



commission; they never substituted measures of benevolent policy, that the offence of the cross might be abated. They went every where preaching the word. They felt that their work was with the present generation, not to prepare the next for future ministers. Established religious systems at variance with the truth as it is in Jesus found no favour with them; or when they did, Christianity in their hands lost its vital energy, and their work declined.

Let it not, however, my dear Sir, be imagined that the Committee are relinquishing, or even disposed to do so, either of their other modes of operation. Readers they have invariably found a most useful class of labourers in the work of the Lord, and they are assiduously endeavouring to make them more constant, vigorous, and faithful than ever. Several who employed but a small portion of their time in reading, some of whom, too, appeared on examination unfit for the work, were recently dismissed, and a system was got rid of which seemed rather calculated to injure than benefit our agency; but I believe we have more daily readers, or readers employed Lord's-days and a part of other days, than we have had at any former period of the Society's operations. We are solicitous to augment this species of labour to the largest extent that the men we can find, and the funds we have, will allow.

It would be a mistake, also, to represent the Society as withdrawing its countenance and aid from schools. They have been, and still are, much too useful to be discountenanced; but in looking at this department of the Society's proceedings, the very greatly altered circumstances of Ireland, and especially of those parts of Ireland where our Society chiefly operates, must be borne in mind. Twenty years ago Connaught was found to be in a deplorable condition, as to means of instruction. Our Society—other Societies, turned their attention vigorously to the subject; and though as yet the means provided are inadequate to perfectly educate the rising population there, a large increase has taken place. As appears from the parliamentary report of 1835, this province was not, as it had been, the most neglected, the worst educated part of Ireland. I need not, my dear Sir, go into particulars on this subject; one thing, however, I will say, that so far as I know the views and wishes of the Committee, they are anxious to improve, as the bettered condition of Ireland demands, the schools they have, or may establish; and especially to render them efficient, as a means of promoting the gospel of Christ. Brethren should be sure that we have changed our feelings on the subject of schools, ere they intimate that we are forsaking "the good old paths," for some "new," and as they will have it, "perfectly useless plans of operation."

I have said thus much, dear Sir, because I feared that in some quarters the discussion referred to might lessen the pecuniary means of the Society. Let it do so if the Committee are improperly employing those means; but if not—and I think friends will see that they are not—I may be permitted to say that this is not the time when these means may be withdrawn. At the close of 1835, the Society was £1000, or thereabouts, in arrears. No great effort has been made to extinguish this debt; a large proportion of it still rests upon our funds. We might have got rid of it, doubtless, if we had withdrawn or refused to appoint agents, when they appeared to us to be called for; but we durst not do so: bearing the history of the Society in mind so far as funds are concerned, I repeat, *we durst not do so*. It would have been rebellion against a merciful and gracious providence, and unkind and ungrateful suspicion of a liberal public. But, my dear Sir, you will not be less solicitous than myself, when you turn to the present state of our accounts; £550 are now owed by the Society, for £500 of which the Committee are paying £25 per annum (enough to support a valuable daily reader); the remaining £50 is a donation to the Committee, towards an object they have not yet been able to accomplish, for which therefore they are not paying interest; but it may be called for by the attainment of its specified object at almost any day. Will the public permit the Society to be thus embarrassed? Or may I say, let us lift up our hearts to him whose is the silver and the gold, that he would graciously dispose such as have the means to remove this pressure, and to bid us go on in the name of the Lord.

I am, my dear Sir,

Yours very truly,

SAMUEL GREEN.

At their last meeting, held Oct. 2, the Committee passed the following resolution, and directed that it should be inserted in the present Chronicle:—

"That the Committee having had their attention drawn to the correspondence in the Baptist Magazine, regarding the operations of this Society, deem it necessary to state that they are not prepared to deviate from the fundamental rules of the Society, as appended to each year's Report; feeling persuaded that well-conducted schools, Scripture readers, and the public ministry are the most probable means, under the divine blessing, of conveying the gospel to the minds of our fellow-countrymen in Ireland."

SAMUEL WATSON, *Chairman*.

On Tuesday evening, Oct. 4th, Mr. Charles Hosken, a member of the church at Church Street, Blackfriars, was set apart to the work of a missionary in Ireland. Mr. Hosken had been previously labouring with an Independent church at St. Agnes, Cornwall. Rev. Eliel Davis, of Lambeth, commenced the service by reading the Scriptures and prayer. Mr. Green made a statement in relation to the labours of the Society, and especially in reference to Clonmell, the station to which brother Hosken was about to proceed. Rev. J. Belcher, of Lewisham Road, Greenwich, received Mr. H.'s statement or confession, which was unusually interesting, and offered the designation prayer; and Mr. J. Davis, Mr. H.'s pastor, delivered a most impressive and appropriate charge from 2 Tim. ii. 1, and concluded the service. Mr. H. proceeded the next day to his station, where we hope of late an encouraging revival has been bestowed. "O Lord, we beseech thee, send now prosperity."

The following are extracts from recent correspondence:—

Mr. Bates writes to the Secretary, Ballina, Sep. 5, 1838.

My dear Brother,

Circumstances are continually transpiring that convince me there is a spirit of inquiry among the people, in a general way. If the poor people were left to themselves, in the country villages around us, I have no doubt that many, very many, would be our constant hearers, both amongst the Protestant and the Roman Catholic population; but, through the fear of landlords, clergymen, and priests they dare not come; one party fears to become Protestants, and the other is afraid of dissent.

A few weeks ago I thought of preaching at a little village called Grenane, but the house where I expected to go was closed against me; the Protestant clergymen of this town had said, "You *must* not receive these dip-pers amongst you." But if one door was shut, another was opened. One young man came into the town, and, after some considerable conversation with the minister, said, "As we have so few opportunities of hearing, Sir, I am determined to hear any minister who preaches the gospel when I can;" and another said, "You shall have a welcome to my house, come when you please." I preached to about 20 persons, who manifested the greatest attention. When the service was over, they all wished that I would visit them again; and the good people of the house said, "You shall always have a hearty welcome here, for my door shall never be shut against you, or any other minister that preaches the gospel."

It is astonishing that Protestant clergymen will not go and preach the gospel in these

villages themselves, and strive to prevent every body else. I need scarcely say that ignorance is very great, and that the minds of these people resemble an uncultivated wilderness. Here are difficulties to surmount, and trials to bear; but there must be some labourers here, as well as in a fruitful field. "The angel of the Lord spake unto Philip, saying, Arise and go unto Gaza, which is desert, and he arose and went." The Lord had work to do in this desert as well as at Jerusalem, and he sends his servants to each place, that it may be done. Ireland may be a desert, and not yield such an abundant harvest as the West Indies or South Sea Islands; but every wanderer, every Ethiopian, that belongs to the fold of Jesus must be sent after, and must be brought in. Philip might have said, What use is it to go to a desert? Let me stop at Jerusalem. So some people may be ready to say, Why do you send preachers to Ireland? Let them go where there is certain prosperity and great success. But deserts must be cultivated. Some go "with the multitude to keep holy day," and others go with "two or three;" but God has promised to be with both, and the enjoyment of his presence will fill our hearts with joy and gladness.

The schools are well attended, very well indeed; and I feel persuaded that most of our preaching stations are gradually on the increase.

October, 1838.

Dear Sir,

I have just returned from our sister country, Ireland; and my attention has been directed to a letter in the Baptist Magazine for the present month, from a Mr. Davis, respecting the operations of your Society in that long-neglected and barren soil.

It is not my intention now to refer to the general contents of that letter, but simply to correct by *facts*, not by *arguments*, some of the statements made. Much that it contains must be conceded to, but much also is to be refuted by *fact*. The paragraph to which I shall call your attention is that which refers to Clonmel. Here, as you are aware, Sir, I have been stationed for more than *three months*, and am furnished with facts which will correct those assertions. The whole that is there stated must have arisen from some incorrect view, or deficiency in knowledge, as to the condition of the Protestants in that town. Mr. Davis states that, 'on the appointment of Mr. S— to that sphere, I wrote to the Secretary, to warn him that any effort to raise a Baptist interest there must fail. No preacher could have succeeded. Mr. Stovel . . . Mr. Hinton . . . nor any other man, whatever his gifts, could raise an interest in Clonmel.' Why? If many in C— replied to this query, they would have said, because the interest of your Society here has not only been neglected, but also surrendered



into other hands. Mr. Davis says, 'Because there is no Protestant population unsettled or untaught.' Is this the fact? In C— there is a Protestant population of more than two thousand. The utmost average of those who attend such means of grace as are there found (and which Mr. D. represents so abundantly efficient) is 900. Where then is the remainder? Where are they settled? By whom are they instructed? They are sitting in darkness: they are "led captive by Satan at his will." Further, are they all taught the simple elements of the gospel? What is the effect of the preaching that comes into the churches of the establishment upon many minds in England? Is it not delusion, awful delusion? And is it less so in Ireland? Let one fact suffice. Shortly after my arrival in C—, at one of our social meetings, I was speaking of that faith which unites a man to Christ, and thus constitutes him a member of the church of Christ; upon which a woman exclaimed, "Oh, I am sure we are members of that church; we belong to the true holy Catholic church, and there is no other. And to be a member of its communion is quite enough." This is one of many. And is this one of those whom Mr. Davis would represent as the instructed of C—l. Alas! alas! for the man that can be content with a system so calculated to cherish such delusive sentiments. Another reason assigned by Mr. Davis is, 'Because the Protestants are strongly attached to their own pastors and forms.' This argument of course loses much of its force from the fact already stated, viz., that there is a remaining Protestant population to be collected and taught, which at once obviates the necessity of interfering with other interests. Are there not sufficient, when the 900 are subtracted from more than 2000, left to compose a Baptist interest. But supposing that they were all settled, all attached strongly to their pastors and forms, if we know that their forms are corrupt, and that among them are departures from the simple faith and doctrines of the gospel, are we "contending earnestly for the faith," in refraining our aid to communicate to them the gospel in its purer and simpler elements; and in seeking to destroy the man of sin, by a church formed upon pure and apostolic principles, rendering a clear witness for the Lord Jesus Christ?

Moreover, are we to forget the force and influence of truth, when presented ungarmented by the forms of this world, and untainted by the corruptions of man? If truth make its way to the heart, then its influence must be such, that erroneous systems will be abandoned, and that which is purer embraced, however strongly the man may be attached to the man, or the Christian to the Christian. The third reason assigned in the letter is, 'Because, though superior eloquence might attract

them for a season, they would not abandon their own communions.' To this I need only reply, that when truth has been conveyed to the heart, not by the superior eloquence of the preacher, nor by his superior talents, but by that *energy which must render all instrumentality effective, it has been productive*, and ever must be. Such have and will abandon their corrupt communions for societies less corrupt. And who shall say, that by collecting bodies of Christians in the midst of that dark superstitious people, to exhibit the true Christian character, you are not doing more real service to the cause of Christ; and thus preparing that agency which shall eventually be the more effectual in bringing down the "*man of sin*?" In proof of this assertion, two of the individuals baptized last August had belonged to the establishment; and two who are now waiting for church membership are also from the establishment. When *He* works, shall not all churches be purified; or, rather, shall not all God's people be gathered out from the corruptions whereby they have been made unclean?

Further, Mr. D— states that all sects 'have retired to their own borders, where they are fed with the finest of the wheat.' In opposition to this, let me just state one fact. I heard from the lips of a most pious, holy, excellent lady in C—l, an attendant of the established church, the following expression: "I am quite sure some change must be made. I cannot attend the church, to hear what I have heard. Three times have I been there successively, and have not heard a gospel sermon." Is any thing else, save the gospel, the finest of the wheat?

With regard to many other things in the letter referred to, I will not now trouble you. But I cannot refrain from expressing what I felt upon reading that letter. From the apparent sentiment of the whole letter, it would seem that *that* gentleman concludes a man a Christian who is a Protestant; and treats with apparent indifference the difference which obtains between a Protestant and a Christian, as though the one was to be identified with the other; as though, if all were Protestants in Ireland, Ireland would still require no culture. This, unhappily, is one of the prevalent and, I fear, damning evils of the state of things in that country. Is it thus in England? Far different is my opinion. I would rather identify the system of an establishment with the Church of Rome, than identify Protestantism and Christianity. May the Lord excite your Society, your agents, and English churches to yet more extended efforts on the behalf of our Irish brethren; and all be found uniting in prayer for the announcement of that time when error shall be abolished, and the church of Christ shall be one, and his name one.

E. J. FRANCIS.

# QUARTERLY REGISTER

OF THE

## Baptist Home Missionary Society.

No. VIII. NEW SERIES.

OCTOBER, 1838.

### THE THIRD ANNUAL MEETING

OF THE

### BRISTOL AUXILIARY TO THE BAPTIST HOME MISSION.

THE different services of this Annual Meeting were marked by greater cordiality and co-operation on the part of the various churches, than on any preceding occasion.

The prospects of the Auxiliary are more pleasing than on any former visit of the deputation. The funds continue steady. The ladies this year have exceeded the last by nearly one-half, and seem more than ever determined to go forward.

The only source of regret was, that the tempestuousness of the weather prevented the attendance, during the Lord's-day, of many of the wealthy and tried friends of the Society. It is hoped their gifts will find their way into the funds of the Auxiliary through some other church.

The friends at Pill nobly exerted themselves this year, and raised more than four times what they did last year; this was mainly owing to the efforts of the Sunday School children; as will be seen from the list of collections made by them; and to an extra effort in the vestry after the public meeting, begun by Mr. Finch, and seconded by Mr. Probyn, and nobly responded to by the others present.

The Rev. John Offord, of Exeter, and Mr. Roe, the Secretary of the Parent Society, attended as a deputation, and were ably assisted by their brethren, the Revs. T. S. Crisp, C. E. Birt, T. Winter, and E. Probert; also by the Independent brethren, Rev. Messrs. Jack and Haynes; and record with pleasure the valuable aid rendered by the Rev. E. N. Kirk, of Albany, North America.

R. Leonard, Esq., took the chair: Mr. Roe read the report.

The first Resolution was moved by the Rev. T. S. Crisp, seconded by the Rev. C. E. Birt:

- I. "That this meeting desires to express its gratitude to God for the success which has crowned the labours of the Missionaries of this Society during the past year, and for the increasing interest felt in its behalf by the churches of this city.

Moved by the Rev. E. N. Kirk, seconded by the Rev. Thos. Winter, and supported by Mr. Roe:

- II. That, contemplating the vast amount of spiritual destitution still existing in this highly favoured country, and the prejudices and opposition with which societies such as this have to contend, in leading sinners to Christ, this meeting would recognise their absolute dependence on the Spirit's aid, and rejoice that God has promised it, and leads us confidently to look for it, in answer to fervent believing prayer.

Moved by the Rev. Mr. Jack, seconded by the Rev. J. Offord, and supported by the Rev. J. Baynes:

- III. That to carry on the affairs of this Auxiliary, to aid in arranging for the visits of the deputation, and to encourage the collectors in their efforts to raise from the churches of Bristol, an increasing amount of subscriptions and donations, the following be the officers, committee, and collections for the ensuing year.\*

\* See list.



## THE REPORT.

THE Committee of the Bristol Auxiliary Baptist Home Mission at the close of another year present themselves before their constituents in the house of the Lord, to express to God and to them their deep sense of gratitude.

Amidst the many changes taking place around them, the officers of this society have been spared, the collectors have been active, and successful, and it is confidently hoped that the sum raised will this year equal, if not surpass that of former years.

It is pleasing to reflect, that the efforts of the missionaries employed by the Parent Society, have continued unabated, and that the divine blessing has so evidently attended them in the conversion of sinners to the faith and hope of the gospel of Christ.

Our missions, including those of our brethren in Scotland, now extend from Jersey on the coast of France, the most southern point of land in Europe where our language is spoken and our rule obeyed, to the extreme regions of the north, where the waters of the Arctic Ocean roll around the rocky shores of Shetland; and in every place the gospel is made the power of God to the salvation of many souls.

The Parent Committee are now more than ever turning their attention to our large cities and towns, many of which are still to an awful extent the strongholds of vice and impurity; while to cultivate these larger funds are needed, more permanent, extensive, and remunerating results may reasonably be looked for, speedily to follow.

Your Committee report with pleasure, that during the year, three students from the Bristol Theological Seminary have been engaged as missionaries under the patronage of this Society, who are actively and usefully employed; while the fields, white unto the harvest in various parts of the land, call loudly for many more labourers from the same and kindred institutions.

The efforts put forth in the cause by other cities, towns, and churches, should act as incentives to us, to stimulate us to more determined and zealous co-operation with the Parent Society, now in its extending and important labours, and enlarged and judicious views of what are the most proper fields of primary and preparatory operation; more particularly, as we learn with regret that the treasurer is considerably in advance.

This debt should not be allowed to burden it at a moment when the Parent Committee

are awaking to a proper sense of the importance of the duties they have laid upon them, and when the objects contemplated are so confessedly worthy of the best energies of the Christian church.

Let us arouse us, then, dear brethren, and to-night resuscitate this Auxiliary, determined to redouble our efforts henceforward; and like Coventry, Birmingham, and Nottingham attempt great things, and expect great and corresponding results.

Such a movement in Bristol cannot but exert a benign influence over the whole kingdom—propitious to the cause of "*Missions at Home.*" Bristol! the seat of our most venerable academical institutions—our most ancient, and largest churches—our most ardent and able ministers—the emporium of our commerce in the west—and the seat of intelligence, urbanity, and wealth! The influence of Bristol, for good or evil, is and must be immense!

What institution has higher claims upon us than that which, while it directly seeks the welfare temporal and spiritual of kindred country and home, indirectly provides the means of salvation, for the sons of Adam to the ends of the earth.

What efforts are more highly honoured and sanctioned than those which our Redeemer himself instituted, solemnly enjoined on his disciples, and in which he employed the whole of his own public ministry on earth!

Come forward, then, to-night, dear brethren, in the best and most honoured of causes, under the auspices of the best of leaders, and with the certainty of the richest of all possible rewards.

The wants of our land are now better understood; the agency of the Society is of a high improving character; the spheres of its efforts are wide, populous, destitute districts; the calls for aid loud from all corners of the empire; cities, towns, and churches are beginning to awake; prayer is ascending to the throne of God from a thousand Christian altars for the down-pouring of the Holy Spirit on its committee, agents, and stations.

The promises and purposes of God—the covenant of grace—the movements of the Holy Spirit—the dangerous positions of lost and ruined sinners—the crown of our Saviour, and the success of this Society in winning souls to Christ and bliss, call on us all as patriots, Christians, and dying men, to come up this night to the aid of this institution.

At a meeting of the Committee, held at Broadmead vestry, Wednesday morning, it was resolved;—

I. That the cordial thanks of this auxiliary are due, and are hereby given to Dr. Walters, and Mr. J. S. Cuzner for their valuable services as the secretaries of this Society.

II. That the following be the officers, committee, and collectors for the ensuing year :

TREASURER :—Mr. S. Cary.

SECRETARIES :

Rev. Mr. Wassal ; Mr. John Shoard.

COMMITTEE.

Rev. T. S. Crisp, Messrs. W. Warren,  
C. E. Birt, E. Philips,  
T. Winter, J. Cuzner,

Rev. E. Probert, Messrs. J. S. Cuzner,  
Messrs. R. Leonard, W. D. Walters  
R. B. Shum, L. Bryant,  
J. Ash, Mr. Gould.

LADIES' ASSOCIATION.

TREASURER :—Miss Leonard.

SECRETARY :—Mrs. E. Philips.

COMMITTEE AND COLLECTORS.

Miss Bryant, Mrs. Harris,  
Cary, Phillips,  
Dix, Cuzner, Junr.  
Brinton, J. Balvore.  
Gould.

# COLLECTIONS AND SUBSCRIPTIONS.

	£.	s.	d.
<i>Bristol Auxiliary :</i>			
Collections at Broadmead, Lord's-day.....	13	5	6
Do. on Tuesday evening after Public Meeting.....	12	7	2
Do. at Counterslip, Lord's-day.....	10	2	6
Do., Thistle Street, do. ....	2	0	6
Do., Pithay, Monday evening.....	4	0	8
Collected by the Ladies as under :			
Harris, Mrs.....	8	0	0
Cary, Miss M.....	4	11	4
Brinton, Miss.....	0	14	4
Bryant, Miss.....	1	4	0
Leonard, Miss.....	2	10	0
Gould, Miss.....	2	4	6
Shoard, Miss.....	3	16	0
Phillips, Mrs.....	2	4	4
Balvore, Mrs. S.....	2	6	8

	27	11	2
Collected by Mr. Wearing.....	2	10	3
Collected by a little girl, by Mr. Winter.....	0	5	6
Sent by H. Allen, on her death-bed..	0	7	4

*Pill.*  
Collected by the Sunday-school children, viz. :

Crocker, Mr.....	0	6	0
Collins, Mr.....	0	4	6
Kitto, Mr.....	0	1	0
Tucker, Miss Eliza.....	0	8	7
Parnell, Miss M.....	0	10	0
Tippett, Miss.....	0	3	8
Reed, Miss.....	0	4	6
Poole, Miss.....	0	3	3
Goodland, Miss.....	0	5	6
Bryant, Miss S. A.....	0	2	6
Rowler, Mr. W.....	0	2	1
Waysome, Miss.....	0	1	6
Cary, Master John.....	0	12	0
Do., second card	0	11	0
Bascon, Miss.....	0	6	6
Ray, Miss.....	0	8	0
Hook, Miss.....	0	2	4

	£.	s.	d.
Mogford, Miss.....	0	0	8
Reeves, Miss.....	0	3	0
Reed, Miss A.....	0	4	6
Earl, Miss.....	0	4	0
Bryant, Mrs.....	0	4	0
Stacey, Miss.....	0	6	0
Sully, Mr. R.....	0	5	8
Windham, Miss M.....	0	4	0
Reeves, Mr.....	0	2	7
Gillman, Miss.....	0	2	0
Jones, Mr. Edward.....	0	3	0

6 12 4

Collected at *Pill* after Public Meeting, and by extra effort in the vestry.....

Ariel, M., Esq.....	5	0	0
Ash, R., Esq.....	1	1	0
Bompas, Dr. ....	1	1	0
Bonvill, Mrs.....	1	1	0
Bryant, Mr.....	0	10	6
Cary, Mr.....	1	1	0
Coulsting, Mr.....	0	5	0
Cox, Mrs.....	1	0	0
Crisp, Rev. T. S.....	0	10	6
Cross, Mr.....	1	1	0
Cross, Mrs.....	0	10	6
Cuzner, Mr. John.....	0	10	0
Cuzner, Mr. James.....	0	10	0
Cuzner, Mrs., collected by.....	2	9	6
Dix, Mr.....	0	10	6
Edwards, Mr. F.....	0	10	0
Finzell, Mr.....	1	1	0
Foster, Rev John.....	1	0	0
Gould, Mr.....	0	10	0
Hare, J., Esq.....	2	0	0
Hinsley, Mr.....	0	10	0
Holland, Mrs.....	2	0	0
Leonard, Robert, Esq.....	1	1	0
Leonard, J., jun.....	1	1	0
Moore, Mr. W.....	0	10	0
Pewters, Mrs.....	0	10	0
Pewters, Miss.....	0	5	0
Pewters, Miss C.....	0	5	0



	£.	s.	d.		£	s.	d.	
Pewters, Miss H.....	0	5	0	Collected at Wyken.....	0	12	9	
Phillips, Mr.....	0	10	0	Do. at Kenilworth..	1	2	10	
Pollard, Mr.....	0	10	0			56	3	3
Ransford, Mr.....	0	10	6	Collected by Secretary in <i>Norfolk</i> :				
Robertson, J. E., Esq.....	1	1	0	Collection at <i>Lynn</i> .....	2	10	0	
Sykes, Mrs.....	1	1	0	Baker, Mr.....don.	1	0	0	
Thomas, Messrs., for schools.....	1	1	0	Vind, Mr.....sub.	0	10	0	
Walters, Mr., do.....	0	10	6			4	0	0
Warren, Mr.....	1	1	0	<i>Swaffam</i> collection.....		2	12	1
Wornell, Mr.....	0	10	0	<i>East Dereham</i> collection.....	1	6	0	
Wood, Mr.....	0	5	0	Wherry Mr.....	0	2	6	
				Williams, Rev. Mr.....	0	5	0	
<i>Coventry.</i>				<i>Titteshall</i> collection.....	1	6	6	
Butterworth, Mr.....	2	2	0	Ganton, Mr., two years'				
Booth, Mr.....	2	2	0	subscription.....	2	3	0	
Butterworth, Mrs.....	1	1	0	Sexton, do.....	1	0	0	
Franklin, Misses.....	2	2	0			4	6	6
Franklin, Mr. W.....	1	1	0	<i>Fakenham</i> collection....	2	4	0	
Dolby, Mr. S.....	1	0	0	Waller, Mr.....	0	5	0	
Booth, Mr. R., jun.....	0	10	0	Cates, Mr.....	1	0	0	
Franklin, Rev. F.....	0	10	0			3	0	0
Robinson, Mr.....	0	10	0	<i>Foulsham</i> collection....	3	5	0	
Hill, Mr. Richard.....	0	10	0	Thomson, Rev. D., two				
Kirk, Mr.....	0	10	0	years' sub.....	4	0	0	
Smith, Mr. J.....	0	10	0	Burrell, Mr. W., do....	2	0	0	
Astley, Mrs.....	0	10	0			9	5	0
Hayland, Mrs.....	0	10	0	<i>Aylesham</i> collection.....	1	11	0	
Hewome, Mr. H.....	0	10	0	<i>Buxton</i> collection.....	0	15	4	
Barclay, Mr.....don.	0	10	0	Gamblin and Cook, Messrs.....	1	15	0	
Smith, Mr., jun.....	0	5	0	Wright, John, Esq.....	0	10	0	
Allen, Mr. H.....	0	5	0	A Friend, by Mr. Gamblin.....	0	5	0	
Bill, Mr.....	0	5	0	<i>Worstead</i> collection.....	2	10	0	
Porter, Mr.....	0	5	0	Clarke, Mrs.....sub.	1	0	0	
Burton, Mr.....	0	2	6	<i>Barton</i> collection.....	1	6	0	
Newsome, Mr. T.....	0	2	6	Nash, Mr., jun.....	1	0	0	
Allen, Mr. S.....	0	2	6			2	6	0
Allen, Mrs.....	0	2	6	<i>Yarmouth</i> collection, made up af-				
Masters, Mr., <i>Walston</i> ....	1	0	0	ter service by the kind efforts of				
Rogers, Mr., <i>Dudley</i> .....	1	0	0	Mr. Burton.....	5	0	0	
Collections at doors.....	25	13	8	<i>Claxton</i> , Rev. Mr. Upton.....	1	0	0	
Collected by Cards, &c.:				Buchenham, Attleborough, and				
Williams, Mary.....	2	5	0	Ellingham collections after ser-				
Astley, John.....	1	18	0	mons.....		6	15	10
Hudley, Miss.....	0	12	6	Collected by Young Friends at				
Dolby, Mrs.....	2	6	6	<i>Dr. Cox's</i> , for the missionary				
Underwood, R.....	0	5	6	cottage in Teesdale.....		27	5	0
Franklin's, Misses, La-				<i>Marylebone</i> Auxiliary, by Mr. G.				
dies.....	1	1	0	F. Kayes.....		15	0	0
Clare, Daniel.....	2	5	0	<i>Tryng</i> , Mr. Thomas Elliott, by				
Clark, Mr.....	0	2	6	Mr. Olney.....		2	0	0

Donations and Subscriptions will be gratefully received on behalf of the Society, at No 6, Fen-Court, Fenchurch Street; by the Treasurers, MOSES POOLE, Esq., 4, Lincoln's Inn Square; or Rev. J. EDWARDS, Clopham; by the Rev. C. H. ROE, (Secretary :) or any Minister of the Denomination.